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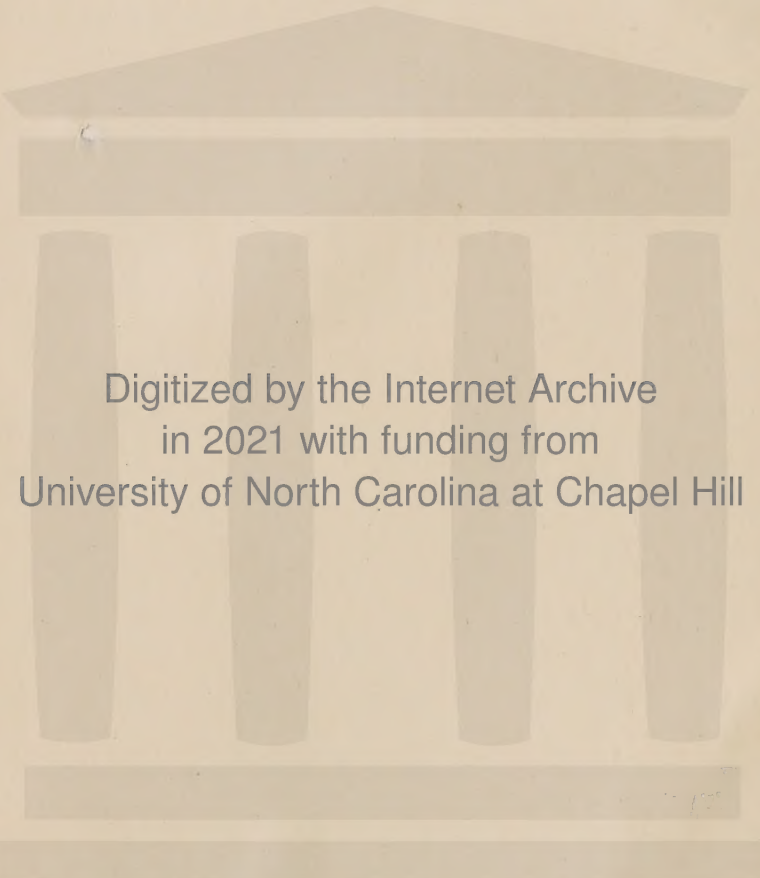
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ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΑ Γ' Δ' Ε'

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ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ Γ' Δ' Ε'

THE CYROPAEDEIA

OF XENOPHON

BOOKS III IV V

WITH NOTES

BY THE

REV. HUBERT A. HOLDEN M.A. LL.D.

EXAMINER IN GREEK TO THE UNIVERSITY OF LONDON
SOMETIME FELLOW OF TRINITY COLLEGE CAMBRIDGE

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

CAMBRIDGE
AT THE UNIVERSITY PRESS

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ΚΥΡΟΥ ΠΑΛΕΛΟΥ Ε

ΤΗΝ ΚΥΡΙΑΝ

ΟΙ ΚΥΡΙΑΝ

ΕΝ ΤΗ

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1891

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ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Γ





ΞΕΝΟΦΩΝΤΟΣ
ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ
ΒΙΒΛΙΟΝ ΤΡΙΤΟΝ

Ι Ὁ μὲν δὴ Κῦρος ἐν τούτοις ἦν· ὁ δὲ Ἀρμένιος 1
ὥς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ Κύρου, The Armeni-
an king's family
and belongings
are captured.
ἐξεπλάγη, ἐννοήσας ὅτι ἀδικοίη καὶ τὸν
δασμὸν λείπων καὶ τὸ στράτευμα οὐ
5 πέμπων, καὶ τὸ μέγιστον, ἐφοβεῖτο, ὅτι ὀφθήσεσθαι
ἔμελλε τὰ βασίλεια οἰκοδομεῖν ἀρχόμενος ὥς ἂν ἱκανὰ
ἀπομάχῃσθαι εἴη. διὰ ταῦτα δὴ πάντα ὀκνῶν ἅμα 2
μὲν διέπεμπεν ἀθροίζων τὴν ἑαυτοῦ δύναμιν, ἅμα δ'
ἔπεμπεν εἰς τὰ ὄρη τὸν νεώτερον υἱὸν Σάβαριν καὶ
10 τὰς γυναῖκας, τὴν τε ἑαυτοῦ καὶ τὴν τοῦ υἱοῦ, καὶ τὰς
θυγατέρας· καὶ κόσμον δὲ καὶ κατασκευὴν τὴν πλείσ-
του ἀξίαν συναπέπεμπε προπομποὺς δοὺς αὐτοῖς.
αὐτὸς δὲ ἅμα μὲν κατασκεψομένους ἔπεμπε τί πρᾶττοι
Κῦρος, ἅμα δὲ συνέταττε τοὺς παραγιγνομένους τῶν
15 Ἀρμενίων· καὶ ταχὺ παρήσαν ἄλλοι λέγοντες ὅτι
καὶ δὴ αὐτὸς ὁμοῦ. ἐνταῦθα δὴ οὐκέτι ἔτλη εἰς 3
χεῖρας ἐλθεῖν, ἀλλ' ὑπεχώρει. ὥς δὲ τοῦτ' εἶδον
ποιήσαντα αὐτὸν οἱ Ἀρμένιοι, διεδίδρασκον ἤδη ἕκα-
στος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδῶν
20 ποιεῖσθαι. ὁ δὲ Κῦρος ὥς ἑώρα διαθεόντων καὶ
ἐλαυνόντων τὸ πεδῖον μεστόν, ὑποπέμπων ἔλεγεν ὅτι
οὐδενὶ πολέμιος εἴη τῶν μενόντων. εἰ δέ τινα φεύγοντα
λήψοιτο, προηγόρευεν ὅτι ὥς πολεμῖῳ χρήσοιτο. οὕτω

δὴ οἱ μὲν πολλοὶ κατέμενον, ἦσαν δ' οἱ ὑπεχώρουν
 4 σὺν τῷ βασιλεῖ. ἐπεὶ δ' οἱ σὺν ταῖς γυναιξὶ προΐόν- 25
 τες ἐνέπεσον εἰς τοὺς ἐν τῷ ὄρει, κραυγὴν τε εὐθὺς
 ἐποιοῦν καὶ φεύγοντες ἠλίσκοντο πολλοὶ γε αὐτῶν.
 τέλος δὲ καὶ ὁ παῖς καὶ αἱ γυναῖκες καὶ αἱ θυγατέρες
 ἐάλωσαν, καὶ χρήματα ὅσα σὺν αὐτοῖς ἀγόμενα
 ἔτυχεν. ὁ δὲ βασιλεὺς αὐτός, ὡς ἦσθετο τὰ γιγνό- 30
 μενα, ἀπορῶν ποῖ τράποιτο ἐπὶ λόφον τινὰ καταφεύ-
 5 γει. ὁ δ' αὖ Κῦρος ταῦτα ἰδὼν περίσταται τὸν λό-
 φον τῷ παρόντι στρατεύματι, καὶ πρὸς Χρυσάνταν
 πέμψας ἐκέλευε φυλακὴν τοῦ ὄρους καταλιπόντα ἔκειν.
 τὸ μὲν δὴ στράτευμα ἠθροίζετο τῷ Κύρῳ· ὁ δὲ πέμ- 35
 ψας πρὸς τὸν Ἀρμένιον κήρυκα ἤρετο ὧδε· Εἰπέ μοι,
 ἔφη, ὦ Ἀρμένιε, πότερα βούλει αὐτοῦ μένων τῷ λιμῷ
 καὶ τῷ δίψει μάχεσθαι ἢ εἰς τὸ ἰσόπεδον καταβὰς
 ἡμῖν διαμάχεσθαι; ἀπεκρίνατο ὁ Ἀρμένιος ὅτι οὐδε-
 6 τέροις βούλοιτο μάχεσθαι. πάλιν ὁ Κῦρος πέμψας 40
 ἡρώτα Τί οὖν κάθησαι ἐνταῦθα καὶ οὐ καταβαίνεις;
 Ἀπορῶν, ἔφη, ὅ,τι χρή ποιεῖν. Ἀλλ' οὐδέν, ἔφη ὁ
 Κῦρος, ἀπορεῖν σε δεῖ· ἔξεστι γάρ σοι ἐπὶ
 δίκην καταβαίνειν. Τίς δ', ἔφη, ἔσται ὁ
 45 δικάζων; Δήλον ὅτι ᾧ ὁ θεὸς ἔδωκε καὶ
 ἀνευ δίκης χρήσθαι σοι ὅ,τι βούλοιτο.
 ἐνταῦθα δὴ ὁ Ἀρμένιος γιγνώσκων τὴν ἀνάγκην
 καταβαίνει· καὶ ὁ Κῦρος λαβὼν εἰς τὸ μέσον κάκει-
 νον καὶ τᾶλλα πάντα περιεστρατοπεδεύσατο, ὁμοῦ
 ἥδη πᾶσαν ἔχων τὴν δύναμιν.

50

7 Ἐν τούτῳ δὲ τῷ χρόνῳ ὁ πρεσβύτερος παῖς τοῦ
 Ἀρμενίου Τιγράνης ἐξ ἀποδημίας τινὸς
 προσήει, ὃς καὶ σύνθηρός ποτε ἐγένετο
 τῷ Κύρῳ· καὶ ὡς ἤκουσε τὰ γεγενημένα,

Tigranês re-
 turns from his
 travels just in
 time to hear his
 father's trial

55 εὐθὺς πορεύεται ὥσπερ εἶχε πρὸς τὸν Κῦρον. ὥς δ' εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν, ὥσπερ εἰκός. ὁ δὲ Κῦρος ἰδὼν αὐτὸν ἄλλο μὲν οὐδὲν 8 ἐφιλοφρονήσατο αὐτῷ, εἶπε δ' ὅτι Εἰς καιρὸν ἤκεις, 60 ἔφη, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός. καὶ εὐθὺς συνεκάλει τοὺς ἡγεμόνας τοὺς τε τῶν Περσῶν καὶ τοὺς τῶν Μήδων· προσεκάλει δὲ καὶ εἴ τις Ἀρμενίων τῶν ἐντίμων παρῆν. καὶ τὰς γυναῖκας ἐν ταῖς ἀρμαμάξαις παρούσας οὐκ ἀπήλασεν, 65 ἀλλ' εἶα ἀκούειν. ὁπότε δὲ καλῶς εἶχεν, ἤρχετο τοῦ 9 λόγου, ὦ Ἀρμένιε, ἔφη, πρῶτον μὲν σοι συμβουλευώ ἐν τῇ δίκῃ τάληθῇ λέγειν, and cross-examination by Cyrus. ἵνα σοι ἔν γε ἀπῇ τὸ εὐμισετότατον· τὸ γὰρ ψευδο-μενον φαίνεσθαι εὖ ἴσθι ὅτι καὶ τοῦ συγγνώμης τινὸς 70 τυγχάνειν ἐμποδῶν μάλιστα ἀνθρώποις γίγνεται· ἔπειτα δ', ἔφη, συνίσασι μὲν σοι καὶ οἱ παῖδες καὶ αἱ γυναῖκες αὐταὶ πάντα ὅσα ἔπραξας, καὶ Ἀρμενίων οἱ παρόντες· ἣν δὲ αἰσθάνωνταί σε ἄλλα ἢ τὰ γενόμενα λέγοντα, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σεαυτοῦ 75 πάντα τὰ ἔσχατα παθεῖν, ἣν ἐγὼ τάληθῇ πύθωμαι. Ἀλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὅτι βούλει, ὥς τάληθῇ ἐροῦντος. τούτου ἔνεκα καὶ γενέσθω ὅτι βούλεται.

Λέγε δὴ μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει τῷ 10 80 τῆς ἐμῆς μητρὸς πατρὶ καὶ τοῖς ἄλλοις Μήδοις;
Ἔγωγ', ἔφη.

Κρατηθεὶς δ' ὑπ' αὐτοῦ συνωμολόγησας δασμὸν οἴσειν καὶ συστρατεύσεσθαι ὅποι ἐπαγγέλλοι, καὶ ἐρύματα μὴ ἔξειν;

85 Ἦν ταῦτα.

Νῦν οὖν διὰ τί οὔτε τὸν δασμὸν ἀπῆγες οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα ;

Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι καὶ αὐτὸν ἐλεύθερον εἶναι καὶ παισὶν ἐλευθερίαν καταλιπεῖν.

90

- 11 Καὶ γάρ ἐστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μήποτε τις δοῦλος μέλλοι γενήσεσθαι· ἦν δὲ δὴ ἢ πολέμῳ κρατηθεὶς ἢ καὶ ἄλλον τινὰ τρόπον δουλωθεὶς ἐπιχειρῶν τις φαίνεται τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ, τοῦτον σὺ πρῶτος πότερον ὡς ἀγαθὸν ἄνδρα 95 καὶ καλὰ πράττοντα τιμᾶς ἢ ὡς ἀδικοῦντα, ἦν λάβης, κολάζεις ;

Κολάζω, ἔφη· οὐ γὰρ ἐὰς σὺ ψεύδεσθαι.

- 12 Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, καθ' ἓν ἕκαστον· ἦν ἄρχων τις τύχη σοι καὶ ἀμάρτη, πότερον ἐὰς ἄρχειν 100 ἢ ἄλλον καθίστης ἀντ' αὐτοῦ ;

Ἄλλον καθίστημι.

Τί δέ, ἦν χρήματα πολλὰ ἔχῃ, ἐὰς πλουτεῖν ἢ πένητα ποιεῖς ;

Ἀφαιροῦμαι, ἔφη, ἂν ἔχων τυγχάνῃ. 105

The self-condemnation of the captive king, and grief of his family thereat.

Ἦν δὲ καὶ πρὸς πολεμίους γιγνώσκῃς αὐτὸν ἀφιστάμενον, τί ποιεῖς ;

Κατακαίνω, ἔφη· τί γὰρ δεῖ ἐλεγχθέντα ὅτι ψεύδομαι ἀποθανεῖν μᾶλλον ἢ τάληθῇ λέγοντα ;

110

- 13 Ἐνθα δὴ ὁ μὲν παῖς αὐτοῦ, ὡς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιάραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύπτοντο, ὡς οἰχομένου τοῦ πατρὸς καὶ ἀπολωλότων σφῶν ἤδη. καὶ ὁ Κῦρος σιωπῆσαι κελεύσας εἶπεν, Εἶεν· τὰ μὲν 115 δὴ σὰ δίκαια ταῦτα, ὦ Ἀρμένιε· ἡμῖν δὲ τί συμ-

βουλεύεις ἐκ τούτων ποιεῖν; ὁ μὲν δὴ Ἀρμένιος ἀπορῶν ἐσιώπα πότερα συμβουλεύοι τῷ Κύρῳ κατακαίνειν αὐτὸν ἢ τὰναντία διδάσκει ὧν αὐτὸς ἔφη

120 ποιεῖν.

Ὁ δὲ παῖς αὐτοῦ Τιγράνης ἐπήρετο τὸν Κύρον, 14
Εἰπέ μοι, ἔφη, ὦ Κύρε, ἐπεὶ ὁ πατήρ

ἀποροῦντι ἔοικεν, ἢ συμβουλεύσω περὶ Tigranês obtains leave to plead for his father,
αὐτοῦ ἂ οἰμαί σοι βέλτιστα εἶναι; καὶ

125 ὁ Κύρος, ἡσθημένος, ὅτε συνεθήρα αὐτῷ

ὁ Τιγράνης, σοφιστήν τινα αὐτῷ συνόντα καὶ θαυμαζόμενον ὑπὸ τοῦ Τιγράνου, πάνν ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅτι ποτ' ἐροίη· καὶ προθύμως ἐκέλευσε λέγειν ὅτι γινώσκει.

130 Ἐγὼ τοίνυν, ἔφη ὁ Τιγράνης, εἰ μὲν ἄγασαι τοῦ 15

πατρὸς ἢ ὅσα βεβούλευται ἢ ὅσα πέπραχε, πάνν σοι συμβουλεύω τοῦτον μιμῆσθαι· εἰ μέντοι σοι δοκεῖ πάντα ἡμαρτηκέναι, συμβουλεύω τοῦτον μὴ μιμῆσθαι.

135 Οὐκοῦν, ἔφη ὁ Κύρος, τὰ δίκαια ποιῶν ἥκιστ' ἂν τὸν ἁμαρτάνοντα μιμοίμην.

Ἔστιν, ἔφη, ταῦτα.

Κολαστέον ἄρ' ἂν εἷη κατὰ γε τὸν σὸν λόγον τὸν πατέρα, εἵπερ τὸν ἀδικοῦντα δίκαιον κολάζειν.

140 Πότερα δ' ἡγεί, ὦ Κύρε, ἄμεινον εἶναι σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιῆσθαι ἢ σὺν τῇ σῇ ζημίᾳ;

whose punishment, he says, will be adverse to Cyrus's own interests.

Ἐμαυτὸν ἄρα, ἔφη, οὕτω γ' ἂν τιμωροίμην.

145 Ἀλλὰ μέντοι, ἔφη ὁ Τιγράνης, μεγάλα γ' ἂν 16

ζημιοῖο, εἰ τοὺς σεαυτοῦ κατακαίνοις τότε ὅποτε σοι πλείστου ἄξιοι εἶεν κεκτῆσθαι.

Πῶς δ' ἄν, ἔφη ὁ Κῦρος, τότε πλείστου ἄξιοι γίγνουντο ἄνθρωποι ὅποτε ἀδικοῦντες ἀλίσκονται;

Εἰ τότε, οἶμαι, σῶφρονες γίγνονται. δοκεῖ γάρ ¹⁵⁰ μοι, ὦ Κῦρε, οὕτως ἔχειν, ἄνευ μὲν σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος εἶναι· τί γὰρ ἄν, ἔφη, χρήσαιτ' ἄν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σῶφρονι, [ἢ ἱππικῶ,] τί δὲ πλουσίῳ, τί δὲ δυνάστη ἐν πόλει; σὺν δὲ σωφροσύνῃ καὶ φίλος πᾶς χρήσιμος καὶ θεράπων ¹⁵⁵ πᾶς ἀγαθός.

17 Τοῦτ' οὖν, ἔφη, λέγεις ὥς καὶ ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σῶφρων γεγένηται;

Πάνυ μὲν οὖν, ἔφη.

Πάθημα ἄρα τῆς ψυχῆς σὺ λέγεις εἶναι τὴν ¹⁶⁰ σωφροσύνην, ὥσπερ λύπην, οὐ μάθημα· οὐ γὰρ ἂν δήπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σῶφρονα ἔσεσθαι, παραχρήμα ἐξ ἄφρονος σῶφρων ἂν τις γένοιτο.

18 Τί δ', ἔφη, ὦ Κῦρε, οὐπω ἦσθου καὶ ἓνα ἄνδρα δι' ¹⁶⁵ ἀφροσύνην μὲν ἐπιχειροῦντα κρείττονι ἑαυτοῦ μάχεσθαι, ἐπειδὰν δὲ ἡττηθῇ, εὐθύς πεπαυμένον τῆς πρὸς τοῦτον ἀφροσύνης; πάλιν δ', ἔφη, οὐπω ἑώρακας πόλιν ἀντιταττομένην πρὸς πόλιν ἑτέραν, ἧς ἐπειδὰν ἡττηθῇ παραχρήμα ταύτῃ ἀντὶ τοῦ μάχεσθαι πεί- ¹⁷⁰ θεσθαι ἐθέλει;

19 Ποίαν δ', ἔφη ὁ Κῦρος, καὶ σὺ τοῦ πατρὸς ἦτταν λέγων οὕτως ἰσχυρίζεαι σεσωφρονίσθαι αὐτόν;

The lesson of his own great inferiority to Cyrus will not be lost upon the vanquished king.

Ἦν νὴ Δί', ἔφη, σύνοιδεν ἑαυτῷ ἔλευ- ¹⁷⁵ θερίας μὲν ἐπιθυμήσας, δοῦλος δ' ὥς οὐδεπώποτε γενόμενος, ἃ δὲ ῥήθη χρήναι λαθεῖν ἢ φθάσαι ἢ ἀποβιάσασθαι, οὐδὲν τούτων ἱκανὸς γενό-

μενος διαπράξασθαι. σὲ δὲ οἶδεν, ἃ μὲν ἐβουλήθης
 180 ἐξαπατῆσαι αὐτόν, οὕτως ἐξαπατήσαντα ὥσπερ ἂν τις
 τυφλοὺς καὶ κωφοὺς καὶ μὴδ' ὅτιοῦν φρονούντας ἐξα-
 πατήσειεν· ἃ δὲ ῥήθης λαθεῖν χρήναι, οὕτω σὲ οἶδε
 λαθόντα ὥστε ἃ ἐνόμιζεν ἑαυτῷ ἐχυρὰ χωρία ἀποκεῖ-
 σθαι, σὺ εἴρκτας ταῦτα ἔλαθες προκατασκευάσας·
 185 τάχει δὲ τοσοῦτον περιεγένου αὐτοῦ ὥστε πρόσωθεν
 ἔφθασας ἐλθὼν σὺν πολλῷ στόλῳ, πρὶν τοῦτον τὴν
 παρ' ἑαυτῷ δύναμιν ἀθροίσασθαι.

Ἔπειτα δοκεῖ σοι, ἔφη ὁ Κῦρος, καὶ ἡ τοιαύτη 20
 ἡττα σωφρονίζειν ἱκανὴ εἶναι ἀνθρώπους, τὸ γινῶναι
 190 ἄλλους ἑαυτῶν βελτίονας ὄντας;

Πολύ γε μᾶλλον, ἔφη ὁ Τιγράνης, ἢ ὅταν μάχη
 τις ἡττηθῇ. ὁ μὲν γὰρ ἰσχύι κρατηθεὶς ἔστιν ὅτε
 ῥήθῃ σωμασκήσας ἀναμαχεῖσθαι· καὶ πόλεις γε
 ἀλοῦσαι συμμάχους προσλαβοῦσαι οἴονται ἀναμα-
 195 χέσασθαι ἂν· οὓς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγή-
 σωνται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι
 πείθεσθαι.

Σύ, ἔφη, ἔοικας οὐκ οἶεσθαι τοὺς ὑβριστὰς γιγνώσ- 21
 κειν τοὺς ἑαυτῶν σωφρονεστέρους, οὐδὲ τοὺς κλέπτας
 200 τοὺς μὴ κλέπτοντας, οὐδὲ τοὺς ψευδομένους τοὺς
 τᾶληθῇ λέγοντας, οὐδὲ τοὺς ἀδικούντας τοὺς τὰ δίκαια
 ποιοῦντας· οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατὴρ
 ἐψεύσατο καὶ οὐκέτ' ἡμπέδου τὰς πρὸς ἡμᾶς συνθήκας,
 εἰδὼς ὅτι ἡμεῖς οὐδ' ὅτιοῦν ὦν Ἀστυάγης συνέθετο
 205 παραβαίνομεν;

Ἄλλ' οὐδ' ἐγὼ τοῦτο λέγω ὡς τὸ γινῶναι μόνον 22
 τοὺς βελτίονας σωφρονίζει ἄνευ τοῦ δίκην διδόναι
 ὑπὸ τῶν βελτιόνων, ὥσπερ ὁ ἐμὸς πατὴρ νῦν δί-
 δωσιν.

Ἄλλ', ἔφη ὁ Κῦρος, ὅ γε σὸς πατήρ πέπονθε 210
 μὲν οὐδ' ὀτιοῦν πω κακόν· φοβεῖται γέ μέντοι εὖ
 οἶδ' ὅτι μὴ πάντα τὰ ἔσχατα πάθῃ.

23 Οἷε οὖν τι, ἔφη ὁ Τιγράνης, μᾶλλον καταδου-
 λουῖσθαι ἀνθρώπους τοῦ ἰσχυροῦ φόβου; οὐκ οἶσθ'
 ὅτι οἱ μὲν τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ 215
 σιδήρῳ παιόμενοι ὅμως ἐθέλουσι καὶ πάλιν μάχεσθαι
 τοῖς αὐτοῖς; οὓς δ' ἂν σφόδρα φοβηθῶσιν ἄνθρωποι,
 τούτοις οὐδὲ παραμυθουμένοις ἔτι ἀντιβλέπειν δύ-
 νανται;

Λέγεις σύ, ἔφη, ὡς ὁ φόβος τοῦ ἔργῳ κακοῦσθαι 220
 μᾶλλον κολάζει τοὺς ἀνθρώπους.

24 Καὶ σύ γε, ἔφη, οἶσθα ὅτι ἀληθῇ λέγω· ἐπίστασαι
 γὰρ ὅτι οἱ μὲν φοβούμενοι μὴ φύγωσι πατρίδα καὶ οἱ
 μέλλοντες μάχεσθαι δεδιότες μὴ ἡττηθῶσιν [ἀθύμως
 διάγουσι, καὶ οἱ πλείοντες μὴ ναυαγήσωσι,] καὶ οἱ 225
 δουλείαν καὶ δεσμὸν φοβούμενοι, οὗτοι μὲν οὔτε
 σίτου οὔθ' ὕπνου δύνανται λαγχάνειν διὰ τὸν φόβον·
 οἱ δὲ ἤδη μὲν φυγάδες, ἤδη δ' ἡττημένοι, ἤδη δὲ
 δουλεύοντες, ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν
 25 εὐδαιμόνων ἐσθίειν τε καὶ καθεύδειν. ἔτι δὲ φανε- 230
 ρώτερον καὶ ἐν τοῖσδε, οἷον φόρημα ὁ φόβος· ἔνιοι
 γάρ, φοβούμενοι μὴ ληφθέντες ἀποθάνωσι, προαπο-
 θνήσκουσιν ὑπὸ τοῦ φόβου, οἱ μὲν ῥιπτοῦντες ἑαυτούς,
 οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι· οὕτω πάντων
 τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς. 235
 τὸν δ' ἐμὸν πατέρα, ἔφη, νῦν πῶς δοκεῖς διακεῖσθαι
 τὴν ψυχὴν, ὃς οὐ μόνον περὶ ἑαυτοῦ, ἀλλὰ καὶ περὶ
 ἐμοῦ καὶ περὶ γυναικὸς καὶ περὶ πάντων τῶν τέκνων
 [δουλείας] φοβεῖται;

26 Καὶ ὁ Κῦρος εἶπεν, Ἀλλὰ νῦν μὲν ἔμοιγε οὐδὲν 240

ἄπιστον τοῦτον οὕτω διακεῖσθαι· δοκεῖ μέντοι μοι
 τοῦ αὐτοῦ ἀνδρὸς εἶναι καὶ εὐτυχοῦντα ἐξυβρίσαι
 καὶ πταίσαντα ταχὺ πτῆξαι, καὶ ἀνεθέντα γε πάλιν
 αὐ μέγα φρονῆσαι καὶ πάλιν αὐ πράγματα παρα-
 245 σχεῖν.

Ἄλλὰ ναὶ μὰ Δί', ἔφη, ὦ Κῦρε, ἔχει μὲν προ- 27
 φάσεις τὰ ἡμέτερα ἀμαρτήματα ὥστ'
 ἀπιστεῖν ἡμῖν· ἔξεστι δέ σοι καὶ φρούρια Cyrus may take
 ample guarantees
 against future in-
 subordination.
 ἐντειχίζειν καὶ τὰ ἐχυρὰ κατέχειν καὶ
 250 ἄλλο ὅ,τι ἂν βούλῃ πιστὸν λαμβάνειν. καὶ μέντοι,
 ἔφη, ἡμᾶς μὲν ἔξεις οὐδέν τι τούτοις μέγα λυπου-
 μένους· μεμνησόμεθα γὰρ ὅτι ἡμεῖς αὐτῶν αἵτιοί
 ἐσμεν· εἰ δέ τινι τῶν ἀναμαρτήτων παραδοὺς τὴν
 ἀρχὴν ἀπιστῶν αὐτοῖς φανεῖ, ὅρα μὴ ἅμα τε εὖ ποιή-
 255 σεις καὶ ἅμα οὐ φίλον νομιοῦσί σε· εἰ δ' αὐ φυλατ-
 τόμενος τὸ ἀπεχθάνεσθαι μὴ ἐπιθήσεις αὐτοῖς ζυγὰ
 τοῦ μὴ ὑβρίσαι, ὅρα μὴ ἐκείνους αὐ δεήσει σε σωφρο-
 νίζειν ἔτι μᾶλλον ἢ ἡμᾶς νῦν ἐδέησεν.

Ἄλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, τοιούτοις μὲν 28
 260 ἔγωγε ὑπηρεταῖς, οὓς εἰδείην ἀνάγκῃ ὑπηρετοῦντας,
 ἀηδῶς ἂν μοι δοκῶ χρῆσθαι· οὓς δὲ γιγνώσκειν
 δοκοῖν ὅτι εὐνοία καὶ φιλία τῇ ἐμῇ τὸ δέον συλ-
 λαμβάνοιεν, τούτους ἂν μοι δοκῶ καὶ ἀμαρτάνοντας
 ῥᾶον φέρειν ἢ τοὺς μισοῦντας μὲν, ἐκπλεω δὲ πάντα
 265 ἀνάγκῃ διαπονουμένους.

Καὶ ὁ Τιγράνης εἶπε πρὸς ταῦτα, Φιλίαν δὲ παρὰ
 τίνων ἂν ποτε λάβοις τοσαύτην ὅσῃν σοι παρ' ἡμῶν
 ἔξεστι κτήσασθαι νῦν;

Παρ' ἐκείνων οἶμαι, ἔφη, [παρὰ] τῶν μηδέποτε
 270 πολεμίων γεγεννημένων, εἰ ἐθέλοιμι εὐεργετεῖν αὐτοὺς
 ὥσπερ σὺ νῦν με κελεύεις εὐεργετεῖν ὑμᾶς.

29 Ἡ καὶ δύναιο ἄν, ἔφη, ὦ Κῦρε, ἐν τῷ παρόντι
 νῦν εὐρεῖν ὅτῳ ἂν χαρίσαιτο ὅσαπερ τῷ
 ἐμῷ πατρί; αὐτίκα, ἔφη, ἦν τινα ἐᾷς
 ζῆν τῶν σε μηδὲν ἡδίκηκότων, τίνα σοι 275
 τούτου χάριν οἶει αὐτὸν εἶσεσθαι; τί δ',
 ἦν αὐτοῦ τέκνα καὶ γυναῖκα μὴ ἀφαιρῇ,
 τίς σε τούτου ἔνεκα φιλήσει μᾶλλον ἢ ὁ νομίζων
 προσήκειν αὐτῷ ἀφαιρεθῆναι; τὴν δ' Ἀρμενίων βα-
 σιλείαν εἰ μὴ ἔξει, οἶσθ' αὖτις, ἔφη, ἄλλον μᾶλλον 280
 λυπούμενον ἢ ἡμᾶς; οὐκοῦν καὶ τοῦτ', ἔφη, δῆλον, ὅτι
 ὁ μάλιστα λυπούμενος, εἰ μὴ βασιλεύσει, οὗτος καὶ
 30 λαβὼν τὴν ἀρχὴν μεγίστην ἂν σοι χάριν εἰδείη. εἰ
 δέ τί σοι, ἔφη, μέλει καὶ τοῦ ὥς ἡκιστα τεταραγμένα
 τάδε καταλιπεῖν, ὅταν ἀπίης, σκόπει, ἔφη, πότερον 285
 ἂν οἶει ἡρεμεστέως ἔχειν τὰ ἐνθάδε καινῆς γενο-
 μένης ἀρχῆς ἢ τῆς εἰωθυίας καταμενούσης· εἰ δέ τί
 σοι μέλει καὶ τοῦ ὥς πλείστην στρατιὰν ἐξάγειν, τίν'
 ἂν οἶει μᾶλλον ἐξετάσαι ταύτην ὀρθῶς τοῦ πολλάκις
 αὐτῇ κεκρημένου; εἰ δέ καὶ χρημάτων δεήσει, τίνα 290
 ἂν ταῦτα νομίζεις κρεῖττον ἐκπορίσαι τοῦ καὶ εἰδότος
 καὶ ἔχοντος πάντα τὰ ὄντα; ὦγαθέ, ἔφη, Κῦρε,
 φύλαξαι μὴ ἡμᾶς ἀποβαλὼν σαυτὸν ζημιώσης πλείω
 ἢ ὁ πατὴρ ἐδυνήθη σε βλάψαι. ὁ μὲν τοιαῦτα
 ἔλεγεν. 295

31 Ὁ δὲ Κῦρος ἀκούων ὑπερήδετο, ὅτι ἐνόμιζε πε-
 ραίνεσθαι πάντα αὐτῷ ὅσαπερ ὑπέσχετο
 τῷ Κναξάρῃ πράξειν· ἐμέμνητο γὰρ εἰ-
 πὼν ὅτι καὶ φίλον οἶοιτο μᾶλλον ἢ πρό-
 σθεν ποιήσειν. καὶ ἐκ τούτου δὴ τὸν 300
 Ἀρμένιον ἐρωτᾷ, Ἦν δὲ δὴ ταῦτα πεί-
 θωμαι ὑμῖν, λέγε μοι, ἔφη, σύ, ὦ Ἀρμένιε, πόσῃ μὲν

The gratitude of his father, if released and restored, will be proportionate to the gravity of his offence.

Cyrus is highly gratified with the speech of Tigranēs and the prospect of fulfilling the promise made to Cyaxares.

στρατιάν μοι συμπέμψεις, πόσα δὲ χρήματα συμβαλεῖ εἰς τὸν πόλεμον;

305 Πρὸς ταῦτα δὴ λέγει ὁ Ἀρμένιος, Οὐδὲν ἔχω, 32
ὦ Κύρε, ἔφη, ἀπλούστερον εἰπεῖν οὐδὲ δικαιότερον
ἢ δεῖξαι μὲν ἐμὲ πᾶσαν τὴν οὖσαν δύναμιν, σὲ δὲ
ιδόντα ὅσῃ μὲν ἂν σοι δοκῇ στρατιὰν ἄγειν, τὴν δὲ
καταλιπεῖν τῆς χώρας φυλακὴν. ὥς δ' αὐτως περὶ
310 χρημάτων δηλώσαι μὲν ἐμὲ δίκαιόν σοι πάντα τὰ
ὄντα, σὲ δὲ τούτων αὐτὸν γνόντα ὅποσα τε ἂν βούλῃ
φέρεσθαι καὶ ὅποσα ἂν βούλῃ καταλιπεῖν.

Καὶ ὁ Κύρος εἶπεν, Ἴθι δὴ λέξον μοι πόση σοι 33
δύναμις ἐστι, λέξον δὲ καὶ πόσα χρήματα.

315 Ἐνταῦθα δὴ λέγει ὁ Ἀρμένιος, Ἰππεῖς μὲν τοίνυν
εἰσὶν Ἀρμενίων εἰς ὀκτακισχιλίους, πεζοὶ δὲ εἰς
τέτταρας μυριάδας· χρήματα δ', ἔφη, σὺν τοῖς θη-
σαυροῖς οἷς ὁ πατὴρ κατέλιπεν ἔστιν εἰς ἀργύριον
λογισθέντα τάλαντα πλείω τῶν τρισχιλίων.

320 Καὶ ὁ Κύρος οὐκ ἐμέλλησεν, ἀλλ' εἶπε, Τῆς μὲν 34
τοίνυν στρατιᾶς, ἐπεὶ σοι, ἔφη, οἱ ὅμοροι Terms dictated
to the Armenian.
Χαλδαῖοι πολέμουσι, τοὺς ἡμίσεις μοι
σύμπεμπε· τῶν δὲ χρημάτων ἀντὶ μὲν τῶν πεντή-
κοντα τάλαντων, ὧν ἔφερες δασμόν, διπλάσια Κυα-
325 ξάρη ἀπόδος, ὅτι ἔλιπες τὴν φοράν· ἐμοὶ δ', ἔφη,
ἄλλα ἑκατὸν δάνεισον· ἐγὼ δὲ σοι ὑπισχνούμαι, ἢν
ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς ἢ ἄλλα
πλείονος ἄξια εὐεργετήσῃς ἢ τὰ χρήματα ἀπαριθμή-
σειν, ἢν δύνωμαι· ἢν δὲ μὴ δύνωμαι, ἀδύνατος ἂν
330 φαινοίμην, οἶμαι, ἄδικος δ' οὐκ ἂν δικαίως κρι-
νοίμην.

Καὶ ὁ Ἀρμένιος, Πρὸς τῶν θεῶν, ἔφη, ὦ Κύρε, 35
μὴ οὕτω λέγε· εἰ δὲ μὴ, οὐ θαρροῦντά με ἔξεις·

ἀλλὰ νόμιζε, ἔφη, ἂν καταλίπῃς μηδὲν ἦττον σὰ
εἶναι ὧν ἂν ἔχων ἀπίης.

335

Εἶεν, ἔφη ὁ Κῦρος· ὥστε δὲ τὴν γυναῖκα ἀπο-
λαβεῖν, ἔφη, πόσα ἂν μοι χρήματα δοίης;

Ὅποσα ἂν δυναίμην, ἔφη.

Τί δέ, ὥστε τοὺς παῖδας;

Καὶ τούτων, ἔφη, ὅποσα ἂν δυναίμην.

340

Οὐκοῦν, ἔφη ὁ Κῦρος, ταῦτα μὲν ἤδη διπλάσια
36 τῶν ὄντων. σὺ δέ, ἔφη, ὦ Τιγράνη, λέξον μοι πόσου
ἂν πρίαίω ὥστε τὴν γυναῖκα ἀπολαβεῖν.

Ὁ δὲ ἐτύγχανε νεόγαμός τε ὦν καὶ ὑπερφιλῶν
τὴν γυναῖκα.

345

Ἐγὼ μὲν, ἔφη, ὦ Κῦρε, κἂν τῆς ψυχῆς πριαίμην
ὥστε μήποτε λατρεῦσαι ταύτην.

37 Σὺ μὲν τοίνυν, ἔφη, ἀπάγου τὴν σὴν· οὐδὲ γὰρ
εἰλήφθαι ἔγωγε αἰχμάλωτον ταύτην νο-
μίζω σοῦ γε μηπώποτε φυγόντος ἡμᾶς.

350

καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν γυ-
ναῖκα καὶ τοὺς παῖδας μηδὲν αὐτῶν καταθείς, ἵν'
εἰδῶσιν ὅτι ἐλεύθεροι πρὸς σὲ ἀπέρχονται. καὶ νῦν
μὲν, ἔφη, δειπνεῖτε παρ' ἡμῖν· δειπνήσαντες δὲ ἀπε-
λαύνετε ὅποι ὑμῖν θυμός. οὕτω δὴ κατέμειναν.

355

38 Διασκηνοῦντων δὲ [μετὰ δεῖπνον] ἐπήρετο ὁ Κῦρος,

Εἰπέ μοι, ἔφη, ὦ Τιγράνη, ποῦ δὴ ἐκεῖνός
ἐστίν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ
μοι μάλα ἐδόκεις θαυμάζειν αὐτόν.

Οὐ γάρ, ἔφη, ἀπέκτεινεν αὐτὸν οὔτοσὶ ὁ ἐμὸς
πατήρ;

Τί λαβὼν ἀδικοῦντα;

Διαφθείρειν αὐτὸν ἔφη ἐμέ. καίτοι γ', ἔφη, ὦ
Κῦρε, οὕτω καλὸς καγαθὸς ἐκεῖνος ἦν ὡς καί, ὅτε

Release and
entertainment of
all the captives.

Cyrus is in-
formed of the
tragic end of Ti-
granês's friend,
the philosopher.

365 ἀποθνήσκειν ἔμελλε, προσκαλέσας με εἶπε ‘Μήτι σύ,
 ἔφη, ὦ Τιγράνη, ὅτι ἀποκτείνει με, χαλεπανθῆς τῷ
 πατρί· οὐ γὰρ κακονοία τῇ σῇ γε τοῦτο ποιεῖ, ἀλλ’
 ἀγνοία· ὅποσα δὲ ἀγνοία ἄνθρωποι ἐξαμαρτάνουσι,
 πάντ’ ἀκούσια ταῦτ’ ἔγωγε νομίζω.’

370 Ο μὲν δὴ Κῦρος ἐπὶ τούτοις εἶπε ‘Φεῦ τοῦ 39
 ἀνδρός.’

‘Ο δ’ Ἀρμένιος ἔλεξεν, Οὔτοι, ἔφη, ὦ Κῦρε, οὐδ’
 οἱ ταῖς ἐαυτῶν γυναιξὶ λαμβάνοντες συνόντας ἀλλο-
 τριους ἄνδρας οὐ τοῦτο αἰτιώμενοι αὐτοὺς κατακαί-
 375 νουσιν ὡς ἀφρονεστέρας ποιοῦντας τὰς γυναῖκας,
 ἀλλὰ νομίζοντες ἀφαιρεῖσθαι αὐτοὺς τὴν πρὸς αὐτοὺς
 φιλίαν, διὰ τοῦτο ὡς πολεμίοις αὐτοῖς χρῶνται. καὶ
 ἐγὼ ἐκείνῳ, ἔφη, ἐφθόνουν, ὅτι μοι ἐδόκει τοῦτον
 ποιεῖν αὐτὸν μᾶλλον θαυμάζειν ἢ ἐμέ.

380 Καὶ ὁ Κῦρος εἶπεν, Ἀλλὰ ναὶ μὰ τοὺς θεούς, ἔφη, 40
 ὦ Ἀρμένιε, ἀνθρώπινά μοι δοκεῖς ἀμαρτεῖν· καὶ σύ,
 ὦ Τιγράνη, συγγίγνωσκε τῷ πατρί. τότε μὲν δὴ
 τοιαῦτα διαλεχθέντες καὶ φιλοφρονηθέντες, ὥσπερ
 εἰκὸς ἐκ συναλλαγῆς, ἀναβάντες ἐπὶ τὰς ἀρμαμάξας
 385 σὺν ταῖς γυναιξὶν ἀπήλαυνον εὐφραυνόμενοι.

Ἐπεὶ δ’ ἦλθον οἵκαδε, ἔλεγον τοῦ Κῦρου ὁ μὲν 41
 τις τὴν σοφίαν, ὁ δὲ τὴν καρτερίαν, ὁ δὲ
 τὴν πραότητα, ὁ δὲ τις καὶ τὸ κάλλος Praises of Cy-
 rus's noble qual-
 ities.
 καὶ τὸ μέγεθος. ἔνθα δὴ ὁ Τιγράνης
 390 ἐπήρετο τὴν γυναῖκα, ‘Ἡ καὶ σοὶ’ ἔφη ‘ὦ Ἀρμενία,
 καλὸς ἐδόκει ὁ Κῦρος εἶναι;’ ‘Ἀλλὰ μὰ Δί’ ἔφη
 ‘οὐκ ἐκείνον ἐθεώμην.’ ‘Ἀλλὰ τίνα μὲν;’ ἔφη ὁ
 Τιγράνης. ‘Τὸν εἰπόντα νῆ Δία ὡς τῆς αὐτοῦ ψυχῆς
 ἂν πρίατο ὥστε μὴ με δουλεύειν.’ τότε μὲν δὴ,
 395 ὥσπερ εἰκὸς ἐκ τοιούτων, ἀνεπαύοντο σὺν ἀλλήλοις.

- 42 Τῇ δ' ὑστεραίᾳ ὁ Ἀρμένιος Κύρῳ μὲν καὶ τῇ
 Presents sent by the Armenian to Cyrus and his army, together with twice the stipulated amount of money. στρατιᾷ ἀπάσῃ ξένια ἔπεμπε, προεῖπε
 δὲ τοῖς ἑαυτοῦ, οὓς δεήσοι στρατεύεσθαι,
 εἰς τρίτην ἡμέραν παρεῖναι· τὰ δὲ χρή-
 ματα ὧν εἶπεν ὁ Κῦρος διπλάσια ἀπη- 400
 ρίθμησεν. ὁ δὲ Κῦρος ὅσα εἶπε λαβὼν τᾶλλα ἀπέ-
 πεμψεν· ἤρετο δὲ πότερος ἔσται ὁ τὸ στράτευμα
 ἄγων, ὁ παῖς ἢ αὐτός. εἰπέτην δὲ ἅμα ὁ μὲν
 πατήρ οὕτως Ὀπότερον ἂν σὺ κελεύῃς· ὁ δὲ παῖς
 οὕτως Ἐγὼ μὲν οὐκ ἀπολείψομαί σου, ὦ Κῦρε, 405
 οὐδ' ἂν σκευοφόρον ἐμὲ δέῃ σοι συνακολουθεῖν.
- 43 καὶ ὁ Κῦρος ἐπιγελάσας εἶπε, Καὶ ἐπὶ πόσῳ ἂν,
 ἔφη, ἐθέλοις τὴν γυναῖκά σου ἀκοῦσαι ὅτι σκευοφο-
 ρεῖς; Ἀλλ' οὐδέν, ἔφη, ἀκούειν δεήσει αὐτήν· ἄξω γάρ,
 ὥστε ὁρᾶν ἐξέσται αὐτῇ ὅτι ἂν ἐγὼ πράττω. Ὡρα 410
 ἂν, ἔφη, συσκευάζεσθαι ὑμῖν εἶη. Νόμιζ', ἔφη, συνε-
 σκευασμένους παρέσεσθαι ὅτι ἂν ὁ πατήρ δῶ. τότε
 μὲν δὴ ξενισθέντες οἱ στρατιῶται ἐκοιμήθησαν.
- II Τῇ δ' ὑστεραίᾳ ἀναλαβὼν ὁ Κῦρος τὸν Τιγράνην
 καὶ τῶν Μήδων ἱππέων τοὺς κρατίστους
 Cyrus surveys the country, in order to choose a site for a fort to protect the Armenians against border forays. καὶ τῶν ἑαυτοῦ φίλων ὁπόσους καιρὸς
 ἐδόκει εἶναι, περιελαύνων τὴν χώραν
 κατεθεάτο, σκοπῶν ποῦ τειχίσειε φρούρ- 5
 ιον. καὶ ἐπ' ἄκρον τι ἐλθὼν ἐπηρώτα τὸν
 Τιγράνην ποῖα εἶη τῶν ὁρέων ὁπόθεν οἱ Χαλδαῖοι
 καταθέοντες ληΐζονται. καὶ ὁ Τιγράνης ἐδείκνυ. ὁ δὲ
 πάλιν ἤρετο, Νῦν δὲ ταῦτα τὰ ὄρη ἔρημά ἐστιν; Οὐ
 μὰ Δί', ἔφη, ἀλλ' αἰὲ σκοποὶ εἰσὶν ἐκείνων οὐ ση- 10
 μαίνουσι τοῖς ἄλλοις ὅτι ἂν ὁρώσι. Τί οὖν, ἔφη,
 ποιοῦσιν, ἐπὶ αἷσθωνται; Βοηθοῦσιν, ἔφη, ἐπὶ τὰ
 2 ἄκρα, ὥς ἂν ἕκαστος δύνηται. ταῦτα μὲν δὴ ὁ Κῦρος

ἡκηκόει· σκοπῶν δὲ κατενόει πολλὴν τῆς χώρας τοῖς
 15 Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον.
 καὶ τότε μὲν ἀπῆλθον ἐπὶ τὸ στρατόπεδον καὶ δειπν-
 ῆσαντες ἐκοιμήθησαν. τῇ δ' ὑστεραίᾳ αὐτός τε ὁ 3
 Τιγράνης παρῆν συνεσκευασμένος καὶ ἵππεις εἰς τοὺς
 τετρακισχιλίους συνελέγοντο αὐτῷ καὶ τοξόται εἰς
 20 τοὺς μυρίους καὶ πελτασταὶ ἄλλοι τοσοῦτοι. ὁ δὲ
 Κῦρος ἐν ᾧ συνελέγοντο ἐθύετο· ἐπεὶ δὲ καλὰ τὰ
 ἱερὰ ἦν αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμ-
 ὄνας καὶ τοὺς τῶν Μήδων. ἐπεὶ δ' ὁμοῦ ἦσαν, 4
 ἔλεξε τοιάδε.

25 “Ἄνδρες φίλοι, ἔστι μὲν τὰ ὄρη ταῦτα ἃ ὁρῶμεν
 Χαλδαίων· εἰ δὲ ταῦτα καταλάβοιμεν
 καὶ ἐπ' ἄκρον γένοιτο ἡμέτερον φρούριον, Explanation of
his plan to his
officers. He re-
solves to attack
the Chaldaeans
at once in their
mountain for-
tresses with the
united force of
Persians, Medes
and Armenians.
 σωφρονεῖν ἀνάγκη ἂν εἴη πρὸς ἡμᾶς
 ἀμφοτέροις, τοῖς τε Ἀρμενίοις καὶ τοῖς
 30 Χαλδαίοις. τὰ μὲν οὖν ἱερὰ καλὰ ἡμῖν·
 ἀνθρωπίνῃ δὲ προθυμίᾳ εἰς τὸ πραχ-
 θῆναι ταῦτα οὐδὲν οὕτω μέγα σύμμαχον
 ἂν γένοιτο ὡς τάχος. ἦν γὰρ φθάσωμεν πρὶν τοὺς
 πολεμίους συλλεγῆναι ἀναβάντες, ἢ παντάπασιν
 35 ἀμαχεῖ λάβοιμεν ἂν τὸ ἄκρον ἢ ὀλίγοις τε καὶ
 ἀσθενέσι χρησαίμεθ' ἂν πολεμίοις. τῶν οὖν πόνων 5
 οὐδεὶς ῥάων οὐδ' ἀκινδυνότερος, ἔφη, ἐστὶ τοῦ νῦν
 καρτερῆσαι σπεύδοντας. ἴτε οὖν ἐπὶ τὰ ὕπλα· καὶ
 ὑμεῖς μὲν, ὦ Μῆδοι, ἐν ἀριστερᾷ ἡμῶν πορεύεσθε·
 40 ὑμεῖς δέ, ὦ Ἀρμένιοι, οἱ μὲν ἡμίσεις ἐν δεξιᾷ, οἱ δ'
 ἡμίσεις ἔμπροσθεν ἡμῶν ἡγεῖσθε· ὑμεῖς δ', ὦ ἵππεις,
 ὀπισθεν ἔπεσθε παρακελευόμενοι καὶ ὠθοῦντες ἄνω
 ἡμᾶς, ἦν δέ τις μαλακύνεται, μὴ ἐπιτρέπετε.’

Ταῦτ' εἰπὼν ὁ Κῦρος ἡγείτο ὀρθίους ποιησάμενος 6

τοὺς λόχους. οἱ δὲ Χαλδαῖοι ὡς ἔγνωσαν τὴν ὁρμὴν 45
 ἄνω οὖσαν, εὐθὺς ἐσήμαινόν τε τοῖς ἑαυτῶν καὶ συνε-
 βόων ἀλλήλους καὶ συνηθορίζοντο. ὁ δὲ Κῦρος παρ-
 ηγγύα "Ανδρες Πέρσαι, ἡμῖν σημαίνουσι σπεύδειν.
 ἦν γὰρ φθάσωμεν ἄνω γενόμενοι, οὐδὲν τὰ τῶν
 πολεμίων δυνήσεται.' 50

- 7 Εἶχον δ' οἱ Χαλδαῖοι γέρρα τε καὶ παλτὰ δύο·
 καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην
 τὴν χώραν εἶναι· καὶ μισθοῦ στρατεύονται, ὅποταν
 τις αὐτῶν δέηται, διὰ τὸ πολεμικοί τε καὶ πένητες
 εἶναι· καὶ γὰρ ἡ χώρα αὐτοῖς ὀρεινὴ τέ ἐστι καὶ 55
 8 ὀλίγη ἡ τὰ χρήματα ἔχουσα. ὡς δὲ μᾶλλον ἐπλησίαζον
 οἱ ἀμφὶ τὸν Κῦρον τῶν ἄκρων, ὁ Τιγράνης σὺν τῷ
 Κύρῳ πορευόμενος εἶπεν, "Ω Κῦρε, ἄρ' οἶσθ', ἔφη,
 ὅτι αὐτοὺς ἡμᾶς αὐτίκα μάλα δεήσει μάχεσθαι; ὡς οἱ
 γε Ἀρμένιοι οὐ μὴ δέξονται τοὺς πολεμίους. καὶ ὁ 60
 Κῦρος, εἰπὼν ὅτι εἰδείη τοῦτο, εὐθὺς παρηγγύησε τοῖς
 Πέρσαις παρασκευάζεσθαι, ὡς αὐτίκα δεήσον διώκειν,
 ἐπειδὴν ὑπαγάγωσι τοὺς πολεμίους ὑποφεύγοντες οἱ
 9 Ἀρμένιοι ὥστ' ἐγγὺς ἡμῖν γενέσθαι. οὕτω δὴ ἡγούντο
 μὲν οἱ Ἀρμένιοι· τῶν δὲ Χαλδαίων οἱ παρόντες, ὡς 65
 ἐπλησίαζον οἱ Ἀρμένιοι, ἀλαλάξαντες ἔθεον, ὥσπερ
 εἰώθεσαν, εἰς αὐτούς· οἱ δὲ Ἀρμένιοι, ὥσπερ εἰώθε-
 10 σαν, οὐκ ἐδέχοντο. ὡς δὲ διώκοντες οἱ Χαλδαῖοι
 εἶδον ἐναντίους μαχαιροφόρους ἱεμένους
 ἄνω, οἱ μὲν τινες αὐτοῖς πελάσαντες ταχὺ 70
 ἀπέθνησκον, οἱ δ' ἔφευγον, οἱ δέ τινες
 καὶ ἐάλωσαν αὐτῶν, ταχὺ δὲ εἶχετο τὰ
 ἄκρα. ἐπεὶ δὲ τὰ ἄκρα εἶχον οἱ ἀμφὶ τὸν Κῦρον,
 καθεώρων τε τῶν Χαλδαίων τὰς οἰκήσεις καὶ ἦσθ-
 ἀνοντο φεύγοντας αὐτοὺς ἐκ τῶν ἐγγὺς οἰκήσεων. 75

The Chaldaean
 are soon fright-
 ened into aband-
 oning their posi-
 tion,

ὁ δὲ Κῦρος, ὥς πάντες οἱ στρατιῶται ὁμοῦ ἐγένοντο, 11
 ἀριστοποιεῖσθαι παρήγγειλεν. ἐπεὶ δὲ ἡριστήκεσαν,
 καταμαθὼν ἔνθα αἱ σκοπαὶ ἦσαν αἱ τῶν Χαλδαίων
 ἐρυμνόν τε ὃν καὶ ἔνυδρον, εὐθὺς ἐτείχιζε φρούριον·
 80 καὶ τὸν Τιγράνην ἐκέλευε πέμπειν ἐπὶ τὸν πατέρα καὶ
 κελεύειν παραγενέσθαι ἔχοντα ὁπόσοι εἰεν τέκτονές
 τε καὶ λιθοτόμοι. ἐπὶ μὲν δὴ τὸν Ἀρμένιον ὥχετο
 ἄγγελος· ὁ δὲ Κῦρος τοῖς παροῦσιν ἐτείχιζεν.

Ἐν δὲ τούτῳ προσάγουσι τῷ Κύρῳ τοὺς αἰχμα- 12
 85 λώτους δεδεμένους, τοὺς δὲ τινὰς καὶ τετρωμένους.
 ὥς δὲ εἶδεν, εὐθὺς λύειν μὲν ἐκέλευσε τοὺς δεδεμέ-
 νους, τοὺς δὲ τετρωμένους ἰατροὺς καλέσας θεραπεύ-
 ειν ἐκέλευσεν· ἔπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι
 ἦκοι οὔτε ἀπολέσαι ἐπιθυμῶν ἐκείνους οὔτε πολεμεῖν
 90 δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις
 καὶ Χαλδαίοις. Πρὶν μὲν οὖν ἔχεσθαι τὰ ἄκρα οἶδ'
 ὅτι οὐδὲν ἐδεῖσθε εἰρήνης· τὰ μὲν γὰρ ὑμέτερα ἀσφα-
 λῶς εἶχε, τὰ δὲ τῶν Ἀρμενίων ἤγατε καὶ ἐφέρετε·
 νῦν δὲ ὁρᾶτε δὴ ἐν οἷῳ ἐστέ. ἐγὼ οὖν ἀφήμι ὑμᾶς 13
 95 οἴκαδε τοὺς εἰλημμένους, καὶ δίδωμι ὑμῖν σὺν τοῖς
 ἄλλοις Χαλδαίοις βουλεύσασθαι εἴτε βούλεσθε πολε-
 μεῖν ἡμῖν εἴτε φίλοι εἶναι. καὶ ἦν μὲν πόλεμον αἰρή-
 σθε, μηκέτι ἦκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε·
 ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἦκετε· ὥς
 100 δὲ καλῶς ἔξει τὰ ὑμέτερα, ἦν φίλοι γένησθε, ἐμοὶ
 μελήσει. ἀκούσαντες δὲ ταῦτα οἱ Χαλδαῖοι, πολλὰ 14
 μὲν ἐπαινέσαντες, πολλὰ δὲ δεξιωσάμενοι τὸν Κῦρον
 ὥχοντο οἴκαδε.

Ὁ δὲ Ἀρμένιος ὥς ἤκουσε τὴν τε κλήσιν τοῦ Κύ-
 105 ρου καὶ τὴν πρᾶξιν, λαβὼν τοὺς τέκτονας καὶ τᾶλλα
 ὅσων ὥετο δεῖν, ἦκε πρὸς τὸν Κῦρον ὥς ἐδύνατο τά-

- 15 χιστα. ἐπεὶ δὲ εἶδε τὸν Κῦρον, ἔλεξεν, ὦ Κῦρε, ὡς
 ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλον-
 τος πολλὰ ἐπιχειροῦμεν πράττειν. νῦν γὰρ δὴ καὶ ἐγὼ
 ἐλευθερίαν μὲν μηχανᾶσθαι ἐπιχειρήσας δούλος ὡς οὐ- 110
 δεπώποτε ἐγενόμην· ἐπεὶ δ' ἐάλωμεν, σαφῶς ἀπολω-
 λέναι νομίσαντες νῦν ἀναφαινόμεθα σεσσωσμένοι ὡς
 οὐδεπώποτε. οἳ γὰρ οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ
 ἡμᾶς ποιοῦντες, νῦν ὁρῶ τούτους ἔχοντας ὥσπερ ἐγὼ
 16 ἡνυχόμην. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κῦρε, ὅτι ἐγὼ 115
 ὥστε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων
 πολλαπλάσια ἂν ἔδωκα χρήματα ὧν σὺ νῦν ἔχεις παρ'
 ἐμοῦ· καὶ ἂ ὑπισχνοῦ ποιήσῃν ἀγαθὰ ἡμᾶς ὅτ' ἐλάμ-
 βανες τὰ χρήματα, ἀποτετέλεσται σοι ἡδὴ, ὥστε καὶ
 προσοφείλουτές σοι ἄλλας χάριτας ἀναπεφήναμεν, ἃς 120
 ἡμεῖς γε, εἰ μὴ κακοὶ ἐσμεν, αἰσχυνοίμεθ' ἂν σοι μὴ
 17 ἀποδιδόντες. ὁ μὲν Ἀρμένιος τοσαῦτ' ἔλεξεν.

Οἱ δὲ Χαλδαῖοι ἦκον δεόμενοι τοῦ Κύρου εἰρήνην
 σφίσι ποιῆσαι. καὶ ὁ Κῦρος ἐπήρετο
 αὐτούς, Ἄλλο τι, ἔφη, ὦ Χαλδαῖοι, ἢ τού- 125
 του ἔνεκα εἰρήνης νῦν ἐπιθυμεῖτε, ὅτι
 νομίζετε ἀσφαλέστερον ἂν δύνασθαι ζῆν
 εἰρήνης γενομένης ἢ πολεμοῦντες, ἐπειδὴ
 ἡμεῖς τὰ ἄκρα ἔχομεν; ἔφασαν οἱ Χαλ-
 18 δαῖοι. καὶ ὃς Τί δ', ἔφη, εἰ καὶ ἄλλα ὑμῖν ἀγαθὰ 130
 προσγένοιτο διὰ τὴν εἰρήνην; Ἔτι ἂν, ἔφασαν, μᾶλλον
 εὐφραϊνοίμεθα. Ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς
 σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι; συν-
 ἔφασαν καὶ τοῦτο. Τί οὖν; ἔφη ὁ Κῦρος, βούλοισθ'
 ἂν ἀποτελοῦντες ὅσαπερ οἱ ἄλλοι Ἀρμένιοι ἐξεῖναι 135
 ὑμῖν τῆς Ἀρμενίας γῆς ἐργάζεσθαι ὁπόσῃν ἂν θέλητε;
 ἔφισαν οἱ Χαλδαῖοι, εἰ πιστεύοιμεν μὴ ἀδικήσεσθαι.

and sue for peace.
 Cyrus establishes
 friendly and mu-
 tually beneficial
 relations between
 them and the
 Armenians.

Τί δέ, σύ, ἔφη, ὦ Ἀρμένιε, βούλοιο ἄν σοι τὴν νῦν 19
 ἀργὸν οὖσαν γῆν ἐνεργὸν γενέσθαι, εἰ μέλλοιεν τὰ
 140 νομιζόμενα παρὰ σοὶ ἀποτελεῖν οἱ ἐργαζόμενοι; ἔφη
 ὁ Ἀρμένιος πολλοῦ ἂν τοῦτο πρίσθαι· πολὺ γὰρ ἂν
 αὐξάνεσθαι τὴν πρόσοδον. Τί δ', ὑμεῖς, ἔφη, ὦ Χαλ- 20
 δαῖοι, ἐπεὶ ὅρη ἀγαθὰ ἔχετε, ἐθέλοισι' ἂν ἐὰν νέμειν
 ταῦτα τοὺς Ἀρμενίους, εἰ ὑμῖν μέλλοιεν οἱ νέμοντες
 145 τὰ δίκαια ἀποτελεῖν; ἔφασαν οἱ Χαλδαῖοι· πολλὰ
 γὰρ ἂν ὠφελείσθαι οὐδὲν πονοῦντες. Σὺ δέ, ἔφη, ὦ
 Ἀρμένιε, ἐθέλοισι' ἂν ταῖς τούτων νομαῖς χρῆσθαι, εἰ
 μέλλοις μικρὰ ὠφελῶν Χαλδαίους πολὺ πλείω ὠφελή-
 σεσθαι; Καὶ σφόδρα ἂν, ἔφη, εἴπερ οἰοίμην ἀσφαλῶς
 150 νέμειν. Οὐκοῦν, ἔφη, ἀσφαλῶς ἂν νέμοιτε, εἰ τὰ ἄκρα
 ἔχοιτε σύμμαχα; ἔφη ὁ Ἀρμένιος. Ἀλλὰ μὰ Δί', 21
 ἔφασαν οἱ Χαλδαῖοι, οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοί-
 μεθα μὴ ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν,
 εἰ οὗτοι τὰ ἄκρα ἔχοιεν. Εἰ δ' ὑμῖν αὖ, ἔφη, τὰ ἄκρα
 155 σύμμαχα εἴη; Οὕτως ἂν, ἔφασαν, ἡμῖν καλῶς ἔχοι.
 Ἀλλὰ μὰ Δί', ἔφη ὁ Ἀρμένιος, οὐκ ἂν ἡμῖν αὖ καλῶς
 ἔχοι, εἰ οὗτοι παραλήψονται πάλιν τὰ ἄκρα ἄλλως τε
 καὶ τετειχισμένα. καὶ ὁ Κῦρος εἶπεν, Οὕτωςί τοίινυν, 22
 ἔφη, ἐγὼ ποιήσω· οὐδετέροις ὑμῶν τὰ ἄκρα παρα-
 160 δώσω, ἀλλ' ἡμεῖς φυλάξομεν αὐτά· καὶ ἀδικῶσιν
 ὑμῶν ὁπότεροι, σὺν τοῖς ἀδικουμένοις ἡμεῖς ἐσόμεθα.
 Ὡς δ' ἤκουσαν ταῦτα ἀμφοτέρω, ἐπήνεσαν καὶ 23
 ἔλεγον ὅτι οὕτως ἂν μόνως ἢ εἰρήνῃ βεβαία γένοιτο.
 καὶ ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά,
 165 καὶ ἐλευθέρους μὲν ἀμφοτέρους ἀπ' ἀλλήλων εἶναι
 συνετίθεντο, ἐπιγαμίας δ' εἶναι καὶ ἐπεργασίας καὶ
 ἐπινομίας, καὶ ἐπιμαχίαν δὲ κοινήν, εἴ τις ἀδικοίῃ
 ὁποτέρους. οὕτω μὲν οὖν τότε διεπράχθη· καὶ νῦν 24

δὲ ἔτι οὕτω διαμένουσιν αἱ τότε γενόμεναι συνθήκαι
 Χαλδαίοις καὶ τῷ τὴν Ἀρμενίαν ἔχοντι. ἐπεὶ δὲ αἱ ¹⁷⁰
 συνθήκαι ἐγεγέννητο, εὐθὺς συνετείχιζόν τε ἀμφότε-
 ροι προθύμως ὡς κοινὸν φρούριον καὶ τάπιτήδεια
²⁵ συνεισηῆγον. ἐπεὶ δ' ἐσπέρα προσήει, συνδείπνους
 ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη. συ-
 σκηνοῦντων δὲ εἶπέ τις τῶν Χαλδαίων ὅτι τοῖς μὲν ¹⁷⁵
 ἄλλοις σφῶν πᾶσιν εὐκτὰ ταῦτα εἶη· εἰσὶ δέ τινες
 τῶν Χαλδαίων οἱ ληϊζόμενοι ζῶσι καὶ
 οὐτ' ἂν ἐπίσταιντο ἐργάζεσθαι οὐτ' ἂν
 δύναιντο, εἰθισμένοι ἀπὸ πολέμου βιο-
 τεύειν· αἰεὶ γὰρ ἐληϊζοντο ἢ ἐμισθοφόρουν, ¹⁸⁰
 πολλάκις μὲν παρὰ τῷ Ἰνδῶν βασιλεῖ
 (καὶ γάρ, ἔφασαν, πολύχρυσος ἀνὴρ),
²⁶ πολλάκις δὲ καὶ παρ' Ἀστυάγει. καὶ ὁ Κῦρος ἔφη,
 Τί οὖν οὐ καὶ νῦν παρ' ἐμοὶ μισθοφοροῦσιν; ἐγὼ γὰρ
 δώσω ὅσον τις καὶ ἄλλος πλείστον δήποτε ἔδωκε. ¹⁸⁵
 συνέφασαν [οἱ], καὶ πολλοὺς γε ἔσεσθαι ἔλεγον τοὺς
 ἐθελήσοντας.

²⁷ Καὶ ταῦτα μὲν δὴ οὕτω συνωμολογεῖτο. ὁ δὲ
 Κῦρος ὡς ἤκουσεν ὅτι πολλάκις πρὸς τὸν
 Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο, ἀναμνη- ¹⁹⁰
 σθεὶς ὅτι ἦλθον παρ' αὐτοῦ κατασκευά-
 μενοι εἰς Μήδους τὰ αὐτῶν πράγματα
 καὶ ὥχοντο πρὸς τοὺς πολεμίους, ὅπως
 αὐτὸ καὶ τὰ ἐκείνων κατίδωσιν, ἐβούλετο
²⁸ μαθεῖν τὸν Ἰνδὸν τὰ ἑαυτῷ πεπραγμένα. ἤρξατο ¹⁹⁵
 οὖν λόγου τοιοῦδε· 'ὦ Ἀρμένιε,' ἔφη, 'καὶ ὑμεῖς,
 ὦ Χαλδαῖοι, εἶπατέ μοι, εἴ τινα ἐγὼ νῦν τῶν ἐμῶν
 ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέμψαιτ' ἂν μοι
 τῶν ὑμετέρων οἵτινες αὐτῷ τὴν τε ὁδὸν ἡγοῖντο ἂν

The more war-
 like and preda-
 tory of the Chal-
 daeans are al-
 lowed to join the
 army of Cyrus
 as a stipendiary
 force.

A mission to
 the king of India
 is determined on
 to solicit a grant
 in aid of the war,
 in which the
 Armenians and
 Chaldaeans agree
 to take part.

200 καὶ συμπράττοιεν ὥστε γενέσθαι ἡμῖν παρὰ τοῦ
 Ἰνδοῦ ἃ ἐγὼ βούλομαι; ἐγὼ γὰρ χρήματα μὲν προσ-
 γενέσθαι ἔτι ἂν βουλοίμην ἡμῖν, ὅπως ἔχω καὶ μισθὸν
 ἀφθόνως διδόναι οἷς ἂν δέῃ καὶ τιμᾶν καὶ δωρεῖσθαι
 τῶν συστρατευομένων τοὺς ἀξιόους· τούτων δὴ ἕνεκα
 205 βούλομαι ὡς ἀφθονώτατα χρήματα ἔχειν, δεῖσθαι
 τούτων νομίζων. τῶν δὲ ὑμετέρων ἡδὺ μοι ἀπέ-
 χεσθαι· φίλους γὰρ ὑμᾶς ἤδη νομίζω· παρὰ δὲ τοῦ
 Ἰνδοῦ ἡδέως ἂν λάβοιμι, εἰ διδοίη. ὁ οὖν ἄγγελος, 29
 ᾧ κελεύω ὑμᾶς ἡγεμόνας δοῦναι καὶ συμπράκτορας
 210 γενέσθαι, ἐλθὼν ἐκείσε ὧδε λέξει· “Ἐπεμψέ με
 Κῦρος, ᾧ Ἰνδέ, πρὸς σέ· φησὶ δὲ προσδεῖσθαι χρη-
 μάτων, προσδεχόμενος ἄλλην στρατιὰν οἴκοθεν ἐκ
 Περσῶν (καὶ γὰρ προσδέχομαι, ἔφη)· ἦν οὖν αὐτῷ
 πέμψης ὅποσα σοι προχωρεῖ, φησὶν, ἦν θεὸς ἀγαθὸν
 215 τέλος διδῶ αὐτῷ, πειράσασθαι ποιῆσαι ὥστε σε νομί-
 ζειν καλῶς βεβουλευσθαι χαρισάμενον αὐτῷ· ταῦτα 30
 μὲν ὁ παρ’ ἐμοῦ λέξει. τοῖς δὲ παρ’ ὑμῶν ὑμεῖς αὐ-
 ἐπιστέλλετε ὅ,τι ὑμῖν δοκεῖ σύμφορον εἶναι. καὶ ἦν
 μὲν λάβωμεν, ἔφη, παρ’ αὐτοῦ, ἀφθονωτέροις χρησό-
 220 μεθα· ἦν δὲ μὴ λάβωμεν, εἰσόμεθα ὅτι οὐδεμίαν αὐτῷ
 χάριν ὑφείλομεν, ἀλλ’ ἐξέσται ἡμῖν ἐκείνου ἕνεκεν
 πρὸς τὸ ἡμέτερον συμφέρον πάντα τίθεσθαι· ταῦτ’ 31
 εἶπεν ὁ Κῦρος, νομίζων τοὺς ἰόντας Ἀρμενίων καὶ
 Χαλδαίων τοιαῦτα λέξειν περὶ αὐτοῦ οἷα αὐτὸς ἐπε-
 225 θύμει πάντας ἀνθρώπους καὶ λέγειν καὶ ἀκούειν περὶ
 αὐτοῦ. καὶ τότε μὲν δὴ, ὁπότε καλῶς εἶχε, διαλύ-
 σαντες τὴν σκηνὴν ἀνεπαύοντο.

III Τῇ δ’ ὑστεραίᾳ ὃ τε Κῦρος ἔπεμπε τὸν ἄγγελον 1
 ἐπιστείλας ὅσαπερ ἔφη, καὶ ὁ Ἀρμένιος καὶ οἱ Χαλ-
 δαῖοι συνέπεμπον οὓς ἱκανωτάτους ἐνόμιζον εἶναι καὶ

συμπράξει καὶ εἰπεῖν περὶ Κύρου τὰ προσήκοντα.
ἐκ δὲ τούτου κατασκευάσας ὁ Κῦρος τὸ φρούριον καὶ 5

Cyrus leaves the hill fort in command of a Median officer and descends to the plains, where the whole population turn out to welcome him with every mark of honour, and offer him presents.

φύλαξιν ἱκανοῖς καὶ τοῖς ἐπιτηδεύουσιν πᾶσι
καὶ ἄρχοντ' αὐτῶν καταλιπὼν Μῆδον, ὃν
ᾤετο Κυαξάρη ἂν μάλιστα χαρίσασθαι,
ἀπῆει συλλαβὼν τὸ στράτευμα ὅσον τε
ἦλθεν ἔχων καὶ ὁ παρ' Ἀρμενίων προσέ- 10
λαβε, καὶ τοὺς παρὰ Χαλδαίων εἰς τετρα-
κισχιλίους, οἳ ᾤοντο καὶ συμπάντων τῶν

2 ἄλλων κρείττονες εἶναι. ὥς δὲ κατέβη εἰς τὴν οἰκου-
μένην, οὐδεὶς ἔμεινεν ἔνδον Ἀρμενίων οὔτ' ἀνὴρ οὔτε
γυνή, ἀλλὰ πάντες ὑπήντων ἡδόμενοι τῇ εἰρήνῃ καὶ 15
φέροντες καὶ ἄγοντες ὅτι ἕκαστος ἄξιον εἶχε. καὶ
ὁ Ἀρμένιος τούτοις οὐκ ἤχθετο, οὕτως ἂν νομίζων καὶ
τὸν Κῦρον μᾶλλον ἡδεσθαι τῇ ὑπὸ πάντων τιμῇ.
τέλος δὲ ὑπήντησε καὶ ἡ γυνὴ τοῦ Ἀρμενίου, τὰς

He declines the presents of the Armenian queen, and gives her some good advice how to employ the money which she in vain begs him to accept.

θυγατέρας ἔχουσα καὶ τὸν νεώτερον υἱόν, 20
καὶ σὺν ἄλλοις δώροις τὸ χρυσίον ἐκό-
μιζεν ὁ πρότερον οὐκ ἠθέλε λαβεῖν Κῦ-
ρος. καὶ ὁ Κῦρος ἰδὼν εἶπεν 'Τμεῖς
ἐμὲ οὐ ποιήσετε μισθοῦ περιόντα εὐερ-
γετεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα 25

τὰ χρήματα ἂ φέρεις ἄπιθι, καὶ τῷ μὲν Ἀρμενίῳ
μηκέτι δῶς αὐτὰ κατορύξαι, ἔκπεμψον δὲ τὸν υἱόν
ὥς κάλλιστα ἀπ' αὐτῶν κατασκευάσασα ἐπὶ τὴν
στρατιάν· ἀπὸ δὲ τῶν λοιπῶν κτῶ καὶ σαυτῇ καὶ τῷ
ἀνδρὶ καὶ ταῖς θυγατράσι καὶ τοῖς υἱοῖς ὅτι κεκτη- 30
μένοι καὶ κοσμήσεσθε κάλλιον καὶ ἡδιον τὸν αἰῶνα
διάξετε· εἰς δὲ τὴν γῆν, ἔφη, ἀρκεῖτω τὰ σώματα,
4 ὅταν ἕκαστος τελευτήσῃ, κατακρύπτειν.' ὁ μὲν ταῦτ'
εἰπὼν παρήλυνεν· ὁ δ' Ἀρμένιος συμπρούπεμπε

35 καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν
 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν· καὶ
 τοῦτ' ἐποιοῦν, ἕως ἐκ τῆς χώρας ἀπῆν.
 συναπέστειλε δ' αὐτῷ ὁ Ἀρμένιος καὶ
 στρατιὰν πλείονα, ὥς εἰρήνης οἴκοι οὔσης.
 40 οὕτω δ' ὁ Κῦρος ἀπῆει κεχρηματισμένος
 οὐχ ἂ ἔλαβε μόνον χρήματα, ἀλλὰ πολὺ
 πλείονα τούτων ἡτοιμασμένος διὰ τὸν
 τρόπον, ὥστε λαμβάνειν ὅποτε δέοιτο. καὶ τότε μὲν
 ἐστρατοπεδεύσατο ἐν τοῖς μεθορίοις. τῇ δ' ὑστεραίᾳ
 45 τὸ μὲν στράτευμα καὶ τὰ χρήματα ἔπεμψε πρὸς
 Κυαξάρην· ὁ δὲ πλησίον ἦν, ὥσπερ ἔφησεν· αὐτὸς
 δὲ σὺν Τιγράνῃ καὶ Περσῶν τοῖς ἀρίστοις ἐθήρα,
 ὅπου περ ἐπιτυγχάνοιεν θηρίοις, καὶ ηὐφραίνετο.

Cyrus is escorted to the frontier by the Armenian king, amid universal and hearty acclamations, having gained more than his object by his unselfish and conciliatory demeanour. 5

Ἐπεὶ δ' ἀφίκετο εἰς Μήδους, τῶν χρημάτων ἔδωκε 6
 50 τοῖς αὐτοῦ ταξιάρχοις ὅσα ἐδόκει ἐκάστῳ
 ἱκανὰ εἶναι, ὅπως καὶ ἐκεῖνοι ἔχοιεν τιμᾶν,
 εἴ τινας ἄγαιντο τῶν ὑφ' ἑαυτούς· ἐνό-
 μιζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξιέπαινον
 ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν. καὶ
 55 αὐτὸς δὲ ὅ,τι πον καλὸν ἴδοι ὃν εἰς στρατιάν, ταῦτα
 κτώμενος διεδωρεῖτο τοῖς αἰὲ ἀξιωτάτοις, νομίζων
 ὅ,τι καλὸν καὶ ἀγαθὸν ἔχει τὸ στράτευμα, τούτοις ἀπα-
 σιν αὐτὸς κεκοσμήσθαι. ἡνίκα δὲ αὐτοῖς διεδίδου 7
 ὧν ἔλαβεν, ἔλεξεν ὧδέ πως εἰς τὸ μέσον τῶν ταξιάρ-
 60 χων καὶ λοχαγῶν καὶ πάντων ὅσους ἐτίμα· "Ἄνδρες
 φίλοι, δοκεῖ ἡμῖν εὐφροσύνη τις νῦν παρεῖναι, καὶ ὅτι
 εὐπορία τις προσγεγένηται καὶ ὅτι ἔχομεν ἀφ' ὧν
 τιμᾶν ἔξομεν οὐς ἂν βουλώμεθα καὶ τιμᾶσθαι ὥς ἂν
 ἕκαστος ἀξίος ᾖ. πάντως δὲ ἀναμνησκώμεθα, τὰ 8
 65 ποῖ' ἄττ' ἔργα τούτων τῶν ἀγαθῶν ἐστὶν αἷτια·

On his return to Media he distributes money among his officers for rewards to their men, and delivers a suitable address to them.

σκοπούμενοι γὰρ εὐρήσετε τό τε ἀγρυπνήσαι, ὅπου ἔδει, καὶ τὸ πονῆσαι καὶ τὸ σπεῦσαι καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις. οὕτως οὖν χρὴ καὶ τὸ λοιπὸν ἄνδρας ἀγαθοὺς εἶναι, γιγνώσκοντας ὅτι τὰς μεγάλας ἡδονὰς καὶ τὰγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.

- 9 Κατανοῶν δὲ ὁ Κῦρος ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι
He is in favour of immediate action against the Assyrians, στρατιωτικούς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολε- 75
 μίων, ἐπιστήμονες δ' ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἑκάστοι ὀπλίσει, καὶ πρὸς τὸ πείθεσθαι δὲ τοῖς ἄρχουσιν ἑώρα πάντας εὖ παρεσκευασμένους, ἐκ τούτων οὖν ἐπεθύμει τι ἤδη τῶν πρὸς τοὺς πολεμίους πράττειν, γιγνώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς 80
 ἄρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦταί τι.
 10 ἔτι δ' ὁρῶν ὅτι φιλοτίμως ἔχοντες, ἐν οἷς ἀντηγωνίζοντο, πολλοὶ καὶ ἐπιφθόνως εἶχον πρὸς ἀλλήλους τῶν στρατιωτῶν, καὶ τούτων ἕνεκα ἐξάγειν αὐτοὺς ἐβούλετο εἰς τὴν πολεμίαν ὡς τάχιστα, εἰδὼς ὅτι οἱ 85
 κοινοὶ κίνδυνοι φιλοφρόνως ποιοῦσιν ἔχειν τοὺς συμμάχους πρὸς ἀλλήλους, καὶ οὐκέτι ἐν τούτῳ οὔτε τοῖς ἐν ὕπλοις κοσμουμένοις φθονοῦσιν οὔτε τοῖς δόξης ἐφιεμένοις, ἀλλὰ μᾶλλον καὶ ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι τοὺς ὁμοίους, νομίζοντες συνεργοὺς 90
 11 αὐτοὺς τοῦ κοινοῦ ἀγαθοῦ εἶναι. οὕτω δὲ πρῶτον μὲν ἐξώπλισε τὴν στρατιὰν καὶ κατέταξεν ὡς ἐδύνατο κάλλιστά τε καὶ ἄριστα, ἔπειτα δὲ συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς. οὗτοι γὰρ ἀπολελυμένοι ἦσαν τοῦ καταλέ- 95
 γεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς, καὶ ὁπότε δέοι ἢ

ὑπακούειν τῷ στρατηγῷ ἢ παραγγέλλειν τι, οὐδ' ὥς
οὐδὲν ἄναρχον κατελείπετο, ἀλλὰ δωδεκαδάρχους καὶ
ἑξαδάρχους πάντα τὰ καταλειπόμενα διεκοσμεῖτο.
100 ἐπεὶ δὲ συνῆλθον οἱ ἐπικαίριοι, παράγων αὐτοὺς 12
ἐπεδείκνυ τε αὐτοῖς τὰ καλῶς ἔχοντα καὶ ἐδίδασκεν
ἢ ἕκαστον ἰσχυρὸν ἦν τῶν συμμαχικῶν. ἐπεὶ δὲ
κακείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι,
εἶπεν αὐτοῖς νῦν μὲν ἀπιέναι ἐπὶ τὰς τάξεις καὶ
105 διδάσκειν ἕκαστον τοὺς ἑαυτοῦ ἅπερ αὐτὸς ἐκείνους,
καὶ πειρᾶσθαι αὐτοὺς ἐπιθυμίαν ἐμβαλεῖν πᾶσι τοῦ
στρατεύεσθαι, ὅπως εὐθυμότατα πάντες ἐξορμῶντο,
πρῶ δὲ παρεῖναι ἐπὶ τὰς Κυαξάρου θύρας. τότε μὲν 13
δὴ ἀπιόντες οὕτω πάντες ἐποιοῦν. τῇ δ' ὑστεραία
110 ἅμα τῇ ἡμέρᾳ παρήσαν οἱ ἐπικαίριοι ἐπὶ θύραις. σὺν
τούτοις οὖν ὁ Κῦρος εἰσελθὼν πρὸς τὸν Κυαξάρην
ἦρχετο λόγου τοιοῦδε·

‘Οἶδα μὲν’ ἔφη ‘ὦ Κυαξάρη, ὅτι ἂ μέλλω λέγειν
σοὶ πάλαι δοκεῖ οὐδὲν ἡττον ἢ ἡμῖν·
115 ἀλλ' ἴσως αἰσχύνει λέγειν αὐτά, μὴ δοκῆς and by a politic
ἀχθόμενος ὅτι τρέφεις ἡμᾶς ἐξόδου με- speech to his
μνήσθαι. ἐπεὶ οὖν σὺ σιωπᾶς, ἐγὼ λέξω uncle in the
καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν. ἡμῖν γὰρ presence of the
δοκεῖ πᾶσιν, ἐπεὶ περ παρεσκευάσμεθα, higher officers he
120 μῆ, ἐπειδὰν ἐμβάλωσιν οἱ πολέμιοι εἰς τὴν σὴν χώραν, obtains the sanc- 14
τότε μάχεσθαι, μὴδ' ἐν τῇ φιλίᾳ καθημένους ἡμᾶς tion of Cyaxarēs
ὑπομένειν, ἀλλ' ἰέναι ὡς τάχιστα εἰς τὴν πολεμίαν. to his project.
νῦν μὲν γὰρ ἐν τῇ σῇ χώρᾳ ὄντες πολλὰ τῶν σῶν 15
σινόμεθα ἄκοντες· ἦν δ' εἰς τὴν πολεμίαν ἴωμεν, τὰ
125 ἐκείνων κακῶς ποιήσομεν ἠδόμενοι. ἔπειτα νῦν μὲν 16
σὺ ἡμᾶς τρέφεις πολλὰ δαπανῶν, ἦν δ' ἐκστρατευ-
σώμεθα, θρεψόμεθα ἐκ τῆς πολεμίας. ἔτι δὲ εἰ μὲν 17

μείζων τις ἡμῖν ὁ κίνδυνος ἔμελλεν εἶναι ἐκεῖ ἢ ἐνθάδε, ἴσως τὸ ἀσφαλέστατον ἦν αἰρετέον. νῦν δὲ ἴσοι μὲν ἐκεῖνοι ἔσονται, ἦν τε ἐνθάδε ὑπομένωμεν ἦν τε εἰς 130 τὴν ἐκείνων ἰόντες ὑπαντῶμεν αὐτοῖς· ἴσοι δὲ ἡμεῖς ὄντες μαχούμεθα, ἦν τε ἐνθάδε ἐπιόντας αὐτοὺς δεχόμεθα ἦν τε ἐπ' ἐκείνους ἰόντες τὴν μάχην συνάπτωμεν.

- 18 πολὺ μέντοι ἡμεῖς βελτίοσι καὶ ἐρρωμενεστέραις ταῖς ψυχαῖς τῶν στρατιωτῶν χρησόμεθα, ἦν ἴωμεν ἐπὶ 135 τοὺς ἐχθροὺς καὶ μὴ ἄκοντες ὁρᾶν δοκῶμεν τοὺς πολεμίους· πολὺ δὲ κακείνοι μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν ὅτι οὐ φοβούμενοι πτήσσομεν αὐτοὺς οἴκοι καθήμενοι, ἀλλ' ἐπεὶ αἰσθανόμεθα προσιόντας, ἀπαντῶμέν τε αὐτοῖς, ἵν' ὡς τάχιστα συμμίξωμεν, καὶ 140 οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται,
- 19 ἀλλὰ φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν. καίτοι, ἔφη, εἴ τι ἐκείνους μὲν φοβερωτέρους ποιήσομεν, ἡμᾶς δ' αὐτοὺς θαρραλεωτέρους, πολὺ τοῦτο ἡμῖν ἐγὼ πλεονέκτημα νομίζω, καὶ τὸν κίνδυνον οὕτως ἡμῖν μὲν 145 ἐλάττω λογίζομαι, τοῖς δὲ πολεμίοις μείζω. πολὺ γὰρ μᾶλλον, καὶ ὁ πατήρ ἀεὶ λέγει καὶ σὺ φῆς, καὶ οἱ ἄλλοι δὲ πάντες ὁμολογοῦσιν, ὡς αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμας.'

- 20 'Ο μὲν οὕτως εἶπε· Κναξάρης δὲ ἀπεκρίνατο, 'Ἄλλ' 150 ὅπως μὲν, ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι, ἐγὼ ἄχθομαι ὑμᾶς τρέφων, μηδ' ὑπονοεῖτε· τό γε μέντοι ἵεναι εἰς τὴν πολεμίαν ἤδη καὶ ἐμοὶ δοκεῖ βέλτιον εἶναι πρὸς πάντα.

Ἐπεὶ τοίνυν, ἔφη ὁ Κῦρος, ὁμογνωμονοῦμεν, 155 συσκευαζώμεθα καί, ἦν τὰ τῶν θεῶν ἡμῖν θάπτον συγκαταίνῃ, ἐξιώμεν ὡς τάχιστα.

- 21 Ἐκ τούτου τοῖς μὲν στρατιώταις εἶπον συσκευά-

ζεσθαι· ὁ δὲ Κῦρος ἔθνε πρῶτον μὲν Διὶ βασιλεῖ,
 160 ἔπειτα δὲ καὶ τοῖς ἄλλοις θεοῖς, οὓς ἡ-
 τεῖτο ἰλεως καὶ εὐμενεῖς ὄντας ἡγεμόνας
 γενέσθαι τῇ στρατιᾷ καὶ παραστάτας
 ἀγαθοὺς καὶ συμμάχους καὶ συμβούλους
 τῶν ἀγαθῶν. συμπαρακάλει δὲ καὶ ἥρωας γῆς Μηδίας 22
 165 οἰκήτορας καὶ κηδεμόνας. ἐπεὶ δ' ἐκαλλιέρησέ τε καὶ
 ἀθρόον ἦν αὐτῷ τὸ στράτευμα πρὸς τοῖς ὀρίοις, τότε
 δὴ οἰωνοῖς χρησάμενος αἰσίοις ἐνέβαλεν εἰς τὴν πολε-
 μίαν. ἐπεὶ δὲ τάχιστα διέβη τὰ ὄρια, ἐκεῖ αὖ καὶ Γῆν
 ἰλάσκετο χοαῖς καὶ θεοὺς θυσίαις καὶ ἥρωας Ἀσσυρίας
 170 οἰκήτορας ἡὐμενίζετο. ταῦτα δὲ ποιήσας αὖθις Διὶ
 πατρὶ φῶ ἔθνε, καὶ εἴ τις ἄλλος θεῶν ἀνεφαίνετο,
 οὐδενὸς ἡμέλει.

The sacrifices
 and omens prov-
 ing favourable,
 they cross the
 frontier,

Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, εὐθύς τοὺς μὲν πε- 23
 ζοὺς προαγαγόντες οὐ πολλὴν ὁδὸν ἐστρα-
 175 τοπεδεύοντο, τοῖς δ' ἵπποις καταδρομῆν
 ποιησάμενοι περιεβάλλοντο πολλὴν καὶ
 παντοίαν λείαν. καὶ τὸ λοιπὸν δὲ μετα-
 στρατοπεδευόμενοι καὶ ἔχοντες ἀφθονα τὰπιτήδεια καὶ
 δηοῦντες τὴν χώραν ἀνέμενον τοὺς πολεμίους. ἡνίκα 24
 180 δὲ προσιόντες ἐλέγοντο οὐκέτι δέχ' ἡμερῶν ὁδὸν ἀπ-
 ἔχειν, τότε δὴ ὁ Κῦρος λέγει, ὦ Κυαξάρη, ὥρα δὴ
 ἀπαντᾶν καὶ μήτε τοῖς πολεμίοις δοκεῖν μήτε τοῖς
 ἡμετέροις φοβουμένους μὴ ἀντιπροσιέναι, ἀλλὰ δῆλοι
 ὦμεν ὅτι οὐκ ἄκοντες μαχοῦμεθα. ἐπεὶ δὲ ταῦτα συν- 25
 185 ἔδοξε τῷ Κυαξάρη, οὕτω δὴ συντεταγμένοι προῆσαν
 τοσοῦτον καθ' ἡμέραν ὅσον ἐδόκει αὐτοῖς καλῶς ἔχειν.
 καὶ δεῖπνον μὲν αἰεὶ κατὰ φῶς ἐποιοῦντο, πυρὰ δὲ
 νύκτωρ οὐκ ἔκαον ἐν τῷ στρατοπέδῳ· ἔμπροσθεν μέν-
 τοι τοῦ στρατοπέδου ἔκαον, ὅπως ὁρῶεν μὲν εἴ τινας

and marching a
 short distance
 capture much
 spoil and then
 advance to meet
 the enemy.

νυκτὸς προσίοιεν διὰ τὸ πῦρ, μὴ ὀρῶντο δ' ὑπὸ τῶν 190
 προσιόντων. πολλάκις δὲ καὶ ὁπισθεν τοῦ στρατο-
 πέδου ἐπυρπόλουν ἀπάτης ἕνεκα τῶν πολεμίων. ὥστ'
 ἔστιν ὅτε καὶ κατάσκοποι ἐνέπιπτον εἰς τὰς προφυλα-
 κας αὐτῶν, διὰ τὸ ὁπισθεν τὰ πυρὰ εἶναι ἔτι πρόσω
 τοῦ στρατοπέδου οἰόμενοι εἶναι. 195

- 26 Οἱ μὲν οὖν Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς, ἐπεὶ
 ἤδη ἐγγὺς ἀλλήλων τὰ στρατεύματα
 ἐγίγνετο, τάφρον περιεβάλλοντο, ὅπερ καὶ
 νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς,
 ὅπου ἂν στρατοπεδεύωνται, τάφρον περι- 200
 βάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν.
 ἴσασι γὰρ ὅτι ἵππικὸν στράτευμα ἐν νυκτὶ ταραχῶδές
 27 ἔστι καὶ δύσχρηστον ἄλλως τε καὶ βάρβαρον. πεπο-
 δισμένους γὰρ ἔχουσι τοὺς ἵππους ἐπὶ ταῖς φάτναις,
 καὶ εἴ τις ἐπ' αὐτοὺς ἴοι, ἔργον μὲν νυκτὸς λῦσαι 205
 ἵππους, ἔργον δὲ χαλινῶσαι, ἔργον δ' ἐπισάξαι, ἔργον
 δὲ θωρακίσασθαι, ἀναβάντας δ' ἐφ' ἵππων ἐλάσαι διὰ
 στρατοπέδου παντάπασιν ἀδύνατον. τούτων δὲ ἕνεκα
 πάντων καὶ οἱ ἄλλοι καὶ ἐκεῖνοι τὰ ἐρύματα περιβάλ-
 λονται, καὶ ἅμα αὐτοῖς δοκεῖ τὸ ἐν ἐχυρῷ εἶναι ἐξουσίαν 210
 28 παρέχειν ὅταν βούλωνται μάχεσθαι. τοιαῦτα μὲν δὲ
 ποιοῦντες ἐγγὺς ἀλλήλων ἐγίγνοντο. ἐπεὶ δὲ προσιόν-
 τες ἀπεῖχον ὅσον παρασάγγην, οἱ μὲν Ἀσσύριοι οὕτως
 ἐστρατοπεδεύοντο ὥσπερ εἴρηται, ἐν περιτεταφρευ-
 μένῳ μὲν καταφανεῖ δέ, ὁ δὲ Κῦρος ὡς ἐδύνατο ἐν 215
 ἀφανεστάτῳ, κώμας τε καὶ γηλόφους ἐπίπροσθεν
 ποιησάμενος, νομίζων πάντα τὰ πολέμια ἐξαίφνης
 ὀρώμενα φοβερώτερα τοῖς ἐναντίοις εἶναι. καὶ ἐκείνην
 μὲν τὴν νύκτα, ὥσπερ ἔπρεπε, προφυλακὰς ποιησά-
 μενοι ἐκάτεροι ἐκοιμήθησαν. 220

The Assyrians entrench themselves, as usual, on their approach, but within view of Cyrus's army, who remain partially concealed.

Τῇ δ' ὑστεραία ὁ μὲν Ἀσσύριος καὶ ὁ Κροῖσος 29
 καὶ οἱ ἄλλοι ἡγεμόνες ἀνέπαυον τὰ
 στρατεύματα ἐν τῷ ἐχυρῷ· Κῦρος
 δὲ καὶ Κυαξάρης συνταξάμενοι περιέ-
 225 μενον ὥς, εἰ προσίοιεν οἱ πολέμιοι,
 μαχούμενοι. ὥς δὲ δῆλον ἐγένετο ὅτι
 οὐκ ἐξίοιεν οἱ πολέμιοι ἐκ τοῦ ἐρύματος
 οὐδὲ μάχην ποιήσονται ἐν ταύτῃ τῇ
 ἡμέρᾳ, ὁ μὲν Κυαξάρης καλέσας τὸν Κῦρον καὶ τῶν
 230 ἄλλων τοὺς ἐπικαιρίους ἔλεξε τοιάδε· Δοκεῖ μοι, ἔφη, 30
 ὦ ἄνδρες, ὥσπερ τυγχάνομεν συντεταγμένοι, οὕτως
 ἵεναι πρὸς τὸ ἔρυμα τῶν ἀνδρῶν καὶ δηλοῦν ὅτι θέλο-
 μεν μάχεσθαι. οὕτω γάρ, ἔφη, ἐὰν μὴ ἀντεπεξίωσιν
 ἐκείνοι, οἱ μὲν ἡμέτεροι μᾶλλον θαρρήσαντες ἀπίασιν,
 235 οἱ πολέμιοι δὲ τὴν τόλμαν ἰδόντες ἡμῶν μᾶλλον φο-
 βήσονται. τούτῳ μὲν οὕτως ἐδόκει. ὁ δὲ Κῦρος, Μη- 31
 δαμῶς, ἔφη, πρὸς τῶν θεῶν, ὦ Κυαξάρη,
 οὕτω ποιήσωμεν. εἰ γὰρ ἤδη ἐκφανέντες
 πορευσόμεθα, ὥς σὺ κελεύεις, νῦν τε
 240 προσιόντας ἡμᾶς οἱ πολέμιοι θεάσονται οὐδὲν φοβού-
 μενοι, εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν,
 ἐπειδάν τε μηδὲν ποιήσαντες ἀπίωμεν, πάλιν καθορ-
 ῶντες ἡμῶν τὸ πλῆθος πολὺ ἐνδεέστερον τοῦ ἑαυτῶν
 καταφρονήσουσι, καὶ αὖριον ἐξίασι πολὺ ἐρρω-
 245 μενεστέραις ταῖς γνώμαις. νῦν δ', ἔφη, εἰδότες μὲν 32
 ὅτι πάρεσμεν, οὐχ ὀρώντες δὲ ἡμᾶς, εὖ τοῦτο ἐπίστω,
 οὐ καταφρονοῦσιν, ἀλλὰ φροντίζουσι τί ποτε τοῦτ'
 ἔστι, καὶ διαλεγόμενοι περὶ ἡμῶν ἐγὼ δ' ὅτι οὐδὲν
 παύονται. ὅταν δ' ἐξίωσι, τότε δεῖ αὐτοῖς ἅμα
 250 φανεροὺς τε ἡμᾶς γενέσθαι καὶ ἵεναι εὐθύς ὁμόσε,
 εἰληφότας αὐτοὺς ἔνθα πάλαι ἐβουλόμεθα. λέξαντος 33

After a night's
 rest, the Assyri-
 ans remain still
 behind their en-
 trenchments. Cy-
 axarès proposes
 to make a demon-
 stration when it
 was certain that
 it would not be
 met on the part
 of the enemy.

But Cyrus earn-
 estly dissuades
 him from his pur-
 pose.

- δ' οὕτω Κύρου συνέδοξε ταῦτα καὶ Κναξάρη καὶ τοῖς ἄλλοις. καὶ τότε μὲν δειπνοποιησάμενοι καὶ φυλακὰς καταστησάμενοι καὶ πυρὰ πολλὰ πρὸ τῶν
 34 φυλακῶν καύσαντες ἐκοιμήθησαν. τῇ δ' ὑστεραίᾳ ²⁵⁵
 πρὸ Κῦρος μὲν ἐστεφανωμένος ἔθνε, ^{The address of Cyrus to the original Peers;} παρήγγειλε δὲ καὶ τοῖς ἄλλοις ὁμοτίμοις ἐστεφανωμένοις πρὸς τὰ ἱερὰ παρεῖναι. ἐπεὶ δὲ τέλος εἶχεν ἡ θυσία, συγκαλέσας αὐτοὺς ἔλεξεν·
 “Ἄνδρες, οἱ μὲν θεοί, ὥς οἱ τε μάντις φασὶ καὶ ²⁶⁰
 ἐμοὶ συνδοκεῖ, μάχην τ' ἔσεσθαι προαγγέλλουσι καὶ νίκην διδόασιν καὶ σωτηρίαν ὑπισχνοῦνται ἐν τοῖς
 35 ἱεροῖς. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, κὰν αἰσχυνοίμην ἄν· οἶδα γὰρ ὑμᾶς ταῦτα ἐπισταμένους καὶ μεμελετηκότας καὶ ²⁶⁵
 ἀκούοντας διὰ τέλους [οἰάπερ ἐγώ], ὥστε κὰν ἄλλους εἰκότως ἂν διδάσκειτε. τάδε δὲ εἰ μὴ τυγχάνετε
 36 κατανενοηκότες, ἀκούσατε· οὓς γὰρ νεωστὶ συμμάχους τε ἔχομεν καὶ πειρώμεθα ἡμῖν αὐτοῖς ὁμοίους ποιεῖν, τούτους δὲ ἡμᾶς δεῖ ὑπομιμνήσκειν, ἐφ' οἷς τε ἐτρέφ- ²⁷⁰
 ὀμεθα ὑπὸ Κναξάρου ἃ τε ἡσκούμεν, ἐφ' ἃ τε αὐτοὺς παρακεκλήκαμεν ὧν τε ἄσμενοι ἀνταγωνισταὶ ἔφασαν
 37 ἡμῖν ἔσεσθαι. καὶ τοῦτο δ' αὐτοὺς ὑπομιμνήσκετε, ὅτι ἥδε ἡ ἡμέρα δείξει ὧν ἕκαστός ἐστιν ἄξιος. ὧν γὰρ ἂν ὀψιμαθεῖς ἄνθρωποι γένωνται, οὐδὲν θαυμασ- ²⁷⁵
 τὸν εἴ τινας αὐτῶν καὶ τοῦ ὑπομιμνήσκοντος δέοιντο, ἀλλ' ἀγαπητὸν εἰ καὶ ἐξ ὑποβολῆς δύναιντο ἄνδρες
 38 ἀγαθοὶ εἶναι. καὶ ταῦτα μέντοι πράττοντες ἅμα καὶ ὑμῶν αὐτῶν πείραν λήψεσθε. ὁ μὲν γὰρ δυνάμενος ἐν τῷ τοιῷδε καὶ ἄλλους βελτίους ποιεῖν εἰκότως ἂν ²⁸⁰
 ἤδη καὶ ἑαυτῷ συνειδείῃ τελέως ἀγαθὸς ἀνὴρ ὧν, ὁ δὲ τὴν τούτων ὑπόμνησιν αὐτὸς μόνος ἔχων καὶ τοῦτ'

ἀγαπῶν, εἰκότως ἂν ἡμιτελῇ αὐτὸν νομίζοι. τούτου δ' 39
 ἔνεκα οὐκ ἐγώ, ἔφη, αὐτοῖς λέγω, ἀλλ' ὑμᾶς κελεύω
 285 λέγειν, ἵνα καὶ ἀρέσκειν ὑμῖν πειρῶνται· ὑμεῖς γὰρ
 καὶ πλησιάζετε αὐτοῖς ἕκαστος τῷ ἑαυτοῦ μέρει. εὖ
 δ' ἐπίστασθε ὥς, ἣν θαρροῦντας τούτοις ὑμᾶς αὐτοὺς
 ἐπιδεικνύητε, καὶ τούτους καὶ ἄλλους πολλοὺς οὐ
 λόγῳ ἀλλ' ἔργῳ θαρρεῖν διδάξετε.' τέλος εἶπεν 40
 290 ἀπιόντας ἀριστᾶν ἐστεφανωμένους καὶ σπονδὰς ποιη-
 σαμένους ἤκειν εἰς τὰς τάξεις αὐτοῖς στεφάνοις. ἐπεὶ
 δ' ἀπῆλθον, αὖθις τοὺς οὐραγοὺς προσεκάλεσε, καὶ
 τούτοις τοιάδε ἐνετέλλετο·

“Ἄνδρες Πέρσαι, ὑμεῖς καὶ τῶν ὁμοτίμων γεγό- 41
 295 νατε καὶ ἐπιλελεγμένοι ἐστέ, οὐ δοκέετε and to the Cap-
 τὰ μὲν ἄλλα τοῖς κρατίστοις ὅμοιοι εἶναι, tains of the rear-
 τῇ δ' ἡλικίᾳ καὶ φρονιμώτεροι. καὶ τοίνυν χώραν guard.
 ἔχετε οὐδὲν ἥττον ἔντιμον τῶν πρωτοστατῶν· ὑμεῖς
 γὰρ ὅπισθεν ὄντες τοὺς τ' ἀγαθοὺς ἂν ἐφορῶντες καὶ
 300 ἐπικελεύοντες αὐτοῖς ἔτι κρείττους ποιοῖτε, καὶ εἴ τις
 μαλακίζοιτο, καὶ τοῦτον ὀρώντες οὐκ ἂν ἐπιτρέποιτε
 αὐτῷ. συμφέρει δ' ὑμῖν, εἴπερ τῷ καὶ ἄλλῳ, τὸ νικᾶν 42
 καὶ διὰ τὴν ἡλικίαν καὶ διὰ τὸ βᾶρος τῆς στολῆς. ἣν
 δ' ἄρα ὑμᾶς καὶ οἱ ἔμπροσθεν ἀνακαλοῦντες ἔπεςθαι
 305 παρεγγυῶσιν, ὑπακούετε αὐτοῖς, καὶ ὅπως μὴδ' ἐν
 τούτῳ αὐτῶν ἡττηθήσεσθε, ἀντιπαρακελευόμενοι αὐ-
 τοῖς θάπτον ἡγεῖσθαι ἐπὶ τοὺς πολεμίους. καὶ
 ἀπιόντες, ἔφη, ἀριστήσαντες καὶ ὑμεῖς ἤκετε σὺν τοῖς
 ἄλλοις ἐστεφανωμένοι εἰς τὰς τάξεις. οἱ μὲν δὴ 43
 310 ἀμφὶ Κῦρον ἐν τούτοις ἦσαν· οἱ δὲ Ἀσσύριοι καὶ δὴ
 ἡρισθηκότες ἐξῆλθον τε θρασέως καὶ παρετάττοντο
 ἔρρωμένως. παρέταττε δὲ αὐτοὺς αὐτὸς ὁ βασιλεὺς
 ἐφ' ἄρματος παρελαύνων καὶ τοιάδε παρεκελεύετο·

- 44 ἄνδρες Ἀσσύριοι, νῦν δεῖ ἄνδρας ἀγαθοὺς εἶναι·
 νῦν γὰρ ὑπὲρ ψυχῶν τῶν ὑμετέρων ἀγῶν 315
 καὶ ὑπὲρ γῆς ἐν ᾗ ἔφυτε καὶ οἴκων ἐν οἷς
 ἐτράφητε, καὶ ὑπὲρ γυναικῶν τε καὶ
 τέκνων καὶ περὶ πάντων ὧν πέπασθε ἀγαθῶν. νικῆ-
 σαντες μὲν γὰρ ἀπάντων τούτων ὑμεῖς ὥσπερ πρόσθεν
 κύριοι ἔσεσθε· εἰ δ' ἡττηθήσεσθε, εὖ ἴστε ὅτι παρα- 320
 45 δώσετε ταῦτα πάντα τοῖς πολεμίοις. ἅτε οὖν νίκης
 ἐρῶντες μένοντες μάχεσθε. μῶρον γὰρ τὸ κρατεῖν
 βουλομένους τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα καὶ
 ἄχειρα ταῦτα ἐναντία τάττειν τοῖς πολεμίοις φεύ-
 γοντας· μῶρος δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν 325
 ἐπιχειροίη, εἰδὼς ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ
 φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων· μῶ-
 ρος δὲ καὶ εἴ τις χρημάτων ἐπιθυμῶν ἦτταν προσίεται.
 τίς γὰρ οὐκ οἶδεν ὅτι οἱ μὲν νικῶντες τὰ τε ἑαυτῶν
 σώζουσι καὶ τὰ τῶν ἡττωμένων προσλαμβάνουσιν, οἱ 330
 δὲ ἡττώμενοι ἅμα ἑαυτοὺς τε καὶ τὰ ἑαυτῶν πάντα
 46 ἀποβάλλουσιν; ὁ μὲν δὴ Ἀσσύριος ἐν τούτοις ἦν.

- Ὁ δὲ Κναξάρης πέμπων πρὸς τὸν Κῦρον ἔλεγεν
 ὅτι ἤδη καιρὸς εἶη ἄγειν ἐπὶ τοὺς
 πολεμίους· εἰ γὰρ νῦν, ἔφη, ἔτι ὀλίγοι 335
 εἰσὶν οἱ ἔξω τοῦ ἐρύματος, ἐν ᾧ ἂν προσίωμεν πολλοὶ
 ἔσονται· μὴ οὖν ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν
 γένωνται. ἀλλ' ἴωμεν ἕως ἔτι οἰόμεθα εὐπετῶς ἂν
 47 αὐτῶν κρατῆσαι. ὁ δ' αὖ Κῦρος ἀπεκρίνατο, ὁ
 Κναξάρη, εἰ μὴ ὑπὲρ ἡμισυ αὐτῶν ἔσονται 340
 οἱ ἡττηθέντες, εὖ ἴσθι ὅτι ἡμᾶς μὲν ἐροῦσι
 φοβουμένους τὸ πλῆθος τοῖς ὀλίγοις ἐπιχειρῆσαι, αὐ-
 τοὶ δὲ οὐ νομιοῦσιν ἡττησθαι, ἀλλ' ἄλλης σοι μάχης
 δεήσει, ἐν ᾗ ἄμεινον ἂν ἴσως βουλεύσαιντο ἢ νῦν

Exhortation of
 the Assyrian
 Chief to his men.

Advice of Cy-
 axarès.

Reply of Cyrus.

345 βεβούλευνται, παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι
ὥσθ' ὁπόσοις ἂν βουλώμεθα αὐτῶν μάχεσθαι. οἱ μὲν 43
δὴ ἄγγελοι ταῦτ' ἀκούσαντες ὥχοντο.

Ἐν τούτῳ δὲ ἦκε Χρυσάντας ὁ Πέρσης καὶ ἄλλοι
τινὲς τῶν ὁμοτίμων αὐτομόλους ἄγοντες.

350 καὶ ὁ Κῦρος ὥσπερ εἰκὸς ἡρώτα τοὺς Arrival of Chrys-
antas with some
deserters. Dia-
logue between
him and Cyrus.
αὐτομόλους τὰ ἐκ τῶν πολεμίων. οἱ δ'
ἔλεγον ὅτι ἐξίοιέν τε ἤδη σὺν τοῖς ὅπλοις
καὶ παρατάττοι αὐτοὺς αὐτὸς ὁ βασιλεὺς ἔξω ὦν
καὶ παρακελεύοιτο μὲν δὴ τοῖς αἰεὶ ἔξω οὖσι πολλά
355 τε καὶ ἰσχυρά, ὡς ἔφασαν λέγειν τοὺς ἀκούοντας.
ἔνθα δὴ ὁ Χρυσάντας εἶπε, Τί δ', ἔφη, ὦ Κῦρε, εἰ 49
καὶ σὺ συγκαλέσας ἕως ἔτι ἔξεστι παρακελεύσαιο,
εἰ ἄρα τι καὶ σὺ ἀμείνους ποιήσαιο τοὺς στρατιώτας;
καὶ ὁ Κῦρος εἶπεν, ὦ Χρυσάντα, μηδέν σε λυπούν- 50
360 των αἰ τοῦ Ἀσσυρίου παρακελεύσεις· οὐδεμία γάρ
ἐστὶν οὕτω καλὴ παραίνεσις ἥτις τοὺς μὴ ὄντας ἀγα-
θοὺς αὐθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσῃ· οὐκ ἂν
οὖν τοξότας γε, εἰ μὴ ἔμπροσθεν τοῦτο μεμελετηκότες
εἶεν, οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππέας, ἀλλ' οὐ-
365 δὲ μὴν τὰ γε σώματα ἱκανοὺς πονεῖν, ἢν μὴ πρόσθεν
ἡσκηκότες ὦσι. καὶ ὁ Χρυσάντας εἶπεν, Ἀλλ' ἀρκεῖ 51
τοι, ὦ Κῦρε, ἢν τὰς ψυχὰς αὐτῶν ἀμείνονας παρα-
κελευσάμενος ποιήσῃς. Ἡ καὶ δύναιτ' ἂν, ἔφη ὁ Κῦ-
ρος, εἰς λόγος ῥηθεὶς αὐθημερὸν αἰδοῦς μὲν ἐμπλή-
370 σαι τὰς ψυχὰς τῶν ἀκουόντων, ἢ ἀπὸ τῶν αἰσχυρῶν
κωλύσαι, προτρέψαι δὲ ὡς χρὴ ἐπαίνου μὲν ἕνεκα
πάντα μὲν πόνον, πάντα δὲ κίνδυνον ὑποδύεσθαι,
λαβεῖν δ' ἐν ταῖς γνώμαις βεβαίως τοῦτο ὡς αἰρετώ-
τερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύ-
375 γοντας σώζεσθαι; ἄρ' οὐκ, ἔφη, εἰ μέλλουσι τοιαῦται 52

- διάνοιαι ἐγγραφήσεσθαι ἀνθρώποις καὶ ἔμμονοι ἔσεσθαι, πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλευθέριος, ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ
- 53 ἀλγεινὸς καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται; ἔπειτα 380 διδασκάλους οἶμαι δεῖ καὶ ἄρχοντας ἐπὶ τούτοις γενέσθαι, οἳ τινες δείξουσί τε ὀρθῶς καὶ διδάξουσιν καὶ ἐθιοῦσι ταῦτα δρᾶν, ἔστ' ἂν ἐγγένηται αὐτοῖς τοὺς μὲν ἀγαθοὺς καὶ εὐκλεεῖς εὐδαιμονεστάτους τῷ ὄντι νομίζειν, τοὺς δὲ κακοὺς καὶ δυσκλεεῖς ἀθλιωτάτους 385 ἀπάντων ἡγεῖσθαι. οὕτω γὰρ δεῖ διατεθῆναι τοὺς μέλλοντας τοῦ ἀπὸ τῶν πολεμίων φόβου τὴν μάθησιν
- 54 κρείττονα παρέξεσθαι. εἰ δέ τοι ἰόντων εἰς μάχην σὺν ὅπλοις, ἐν ᾧ πολλοὶ καὶ τῶν παλαιῶν μαθημάτων ἐξίστανται, ἐν τούτῳ δυνήσεται τις ἀπορραψωδῆσας 390 παραχρῆμα ἄνδρας πολεμικοὺς ποιῆσαι, πάντων ἂν ῥᾶστον εἴη καὶ μαθεῖν καὶ διδάξαι τὴν μεγίστην τῶν
- 55 ἐν ἀνθρώποις ἀρετὴν. ἐπεὶ ἔγωγ', ἔφη, οὐδ' ἂν τούτοις ἐπίστευον ἐμμόνοις ἔσεσθαι, οὓς νῦν ἔχοντες παρ' ἡμῖν αὐτοῖς ἡσκούμεν, εἰ μὴ καὶ ὑμᾶς ἐώρων παρόν- 395 τας, οἳ καὶ παραδείγματα αὐτοῖς ἔσεσθε, οἷους χρὴ εἶναι, καὶ ὑποβαλεῖν δυνήσεσθε, ἣν τι ἐπιλανθάνωνται. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμ' ἂν, ἔφη, ὦ Χρυσάντα, εἴ τι πλεον ἂν ὠφελήσειε λόγος καλῶς ῥηθεὶς εἰς ἀνδραγαθίαν ἢ τοὺς ἀπαιδεύτους 400 μουσικῆς ᾄσμα καλῶς ἀσθὲν εἰς μουσικὴν.
- 56 Οἱ μὲν ταῦτα διελέγοντο. ὁ δὲ Κναξάρης πάλιν πέμπων ἔλεγεν ὅτι ἑξαμαρτάνοι διατρίβων καὶ οὐκ ἄγων ὡς τάχιστα ἐπὶ τοὺς πολεμίους. καὶ ὁ Κῦρος ἀπεκρίνατο δὴ τότε τοῖς ἀγγέλοις, Ἄλλ' εὖ μὲν ἴστω, 405 ἔφη, ὅτι οὐπω εἰσὶν ἔξω ὅσους δεῖ· καὶ ταῦτα ἀπαγ-

γέλλετε αὐτῷ ἐν ἅπασιν· ὅμως δέ, ἐπεὶ ἐκείνῳ δοκεῖ,
 ἄξω ἤδη. ταῦτ' εἰπὼν καὶ προσευξάμενος τοῖς θεοῖς 57
 ἐξῆγε τὸ στράτευμα. ὥς δ' ἤρξατο ἄγειν, ἤδη θάττον
 410 ἠγεῖτο, οἱ δ' εἶποντο εὐτάκτως μὲν διὰ τὸ Cyrus prepares
for the attack.
 ἐπίστασθαί τε καὶ μεμελετηκέναι ἐν τάξει
 πορεύεσθαι, ἐρρωμένως δὲ διὰ τὸ φιλονίκως ἔχειν
 πρὸς ἀλλήλους καὶ διὰ τὸ τὰ σώματα ἐκπεπονησθαι
 καὶ διὰ τὸ πάντας ἄρχοντας τοὺς πρωτοστάτας εἶναι,
 415 ἡδέως δὲ διὰ τὸ φρονίμως ἔχειν· ἠπίσταντο γὰρ καὶ
 ἐκ πολλοῦ οὕτως ἐμεμαθήκεσαν ἀσφαλέστατον εἶναι
 καὶ ῥᾶστον τὸ ὁμόσε ἵεναι τοῖς πολεμίοις, ἄλλως τε
 καὶ τοξόταις καὶ ἀκοντισταῖς καὶ ἵππευσιν. ἕως δ' 58
 ἔτι ἔξω βελῶν ἦσαν, παρηγγύα ὁ Κῦρος σύνθημα
 420 Ζεὺς σύμμαχος καὶ ἡγεμὼν. ἐπεὶ δὲ πάλιν ἦκε τὸ
 σύνθημα ἀνταποδιδόμενον, ἐξῆρχεν αὐτὸς ὁ Κῦρος
 παιᾶνα τὸν νομιζόμενον· οἱ δὲ θεοσεβῶς πάντες συνε-
 πήχησαν μεγάλη τῇ φωνῇ· ἐν τῷ τοιούτῳ γὰρ δὴ οἱ
 δεισιδαίμονες ἦττον τοὺς ἀνθρώπους φοβοῦνται. ἐπεὶ 59
 425 δ' ὁ παιᾶν ἐγένετο, ἅμα πορευόμενοι οἱ ὁμότιμοι
 φαιδροὶ [πεπαιδευμένοι] καὶ παρορῶντες εἰς ἀλλή-
 λους, ὀνομάζοντες παραστάτας, ἐπιστάτας, λέγοντες
 πολὺ τὸ "Ἄγετ' ἄνδρες φίλοι, "Ἄγετ' ἄνδρες ἀγαθοί,
 παρεκάλουν ἀλλήλους ἔπεσθαι. οἱ δ' ὀπισθεν αὐτῶν
 430 ἀκούσαντες ἀντιπαρεκελεύοντο τοῖς πρώτοις ἠγεῖσθαι
 ἐρρωμένως. ἦν δὲ μεστὸν τὸ στράτευμα τῷ Κύρῳ
 προθυμίας, φιλοτιμίας, ῥώμης, θάρρους, παρακελευ-
 σμοῦ, σωφροσύνης, πειθοῦς, ὅπερ οἶμαι δεινότατον
 τοῖς ὑπεναντίοις. τῶν δ' Ἀσσυρίων οἱ μὲν ἀπὸ τῶν 60
 435 ἀρμάτων προμαχοῦντες, ὡς ἐγγὺς ἤδη προσεμίγνυ τὸ
 Περσικὸν πλῆθος, ἀνέβαινόν τε ἐπὶ τὰ ἄρματα καὶ
 ὑπεξῆγον πρὸς τὸ ἑαυτῶν πλῆθος· οἱ δὲ τοξόται καὶ

- ἀκοντισταὶ καὶ σφενδονῆται αὐτῶν ἀφίεσαν τὰ βέλη
 61 πολὺ πρὶν ἐξικνεῖσθαι. ὥς δ' ἐπιόντες οἱ Πέρσαι
 ἐπέβησαν τῶν ἀφειμένων βελῶν, ἐφθέγγατο δὴ ὁ 440
 Κῦρος, Ἄνδρες ἄριστοι, ἤδη θάπτον τις ἰὼν ἐπι-
 δεικνύτω ἑαυτὸν καὶ παρεγγυάτω. οἱ μὲν δὴ παρε-
 δίδοσαν· ὑπὸ δὲ προθυμίας καὶ μένους καὶ τοῦ σπεύ-
 δειν συμμῖξαι δρόμου τινὲς ἤρξαν, συνεφείπετο δὲ
 62 καὶ πᾶσα ἡ φάλαγξ δρόμῳ. καὶ αὐτὸς δὲ ὁ Κῦρος 445
 ἐπιλαθόμενος τοῦ βάδην δρόμῳ ἡγεῖτο, καὶ ἅμα
 ἐφθέγγετο Τίς ἔψεται; Τίς ἀγαθός; Τίς πρῶτος
 ἄνδρα καταβαλεῖ; οἱ δὲ ἀκούσαντες ταῦτ' οὗτο
 ἐφθέγγοντο, καὶ διὰ πάντων δὲ ὥσπερ παρηγγυά
 63 οὕτως ἐχώρει Τίς ἔψεται; Τίς ἀγαθός; οἱ μὲν δὴ 450
 Πέρσαι οὕτως ἔχοντες ὁμόσε ἐφέροντο.
 οἳ γε μὴν πολέμιοι οὐκέτι ἐδύναντο μέ-
 νειν, ἀλλὰ στραφέντες ἔφευγον εἰς τὸ
 64 ἔρυμα. οἱ δ' αὖ Πέρσαι κατὰ τε τὰς
 εἰσόδους ἐφεπόμενοι ὠθουμένων αὐτῶν πολλοὺς κατε- 455
 στρώννυσαν, τοὺς δ' εἰς τὰς τάφρους ἐμπίπτοντας
 ἐπείσπηδῶντες ἐφόνεον ἄνδρας ὁμοῦ καὶ ἵππους·
 ἓνια γὰρ τῶν ἀρμάτων εἰς τὰς τάφρους ἠναγκάσθη
 65 φεύγοντα ἐμπεσεῖν. καὶ οἱ τῶν Μήδων δ' ἱππεῖς
 ὀρώντες ταῦτα ἤλαυνον εἰς τοὺς ἱππέας τοὺς τῶν 460
 πολεμίων· οἱ δ' ἐνέκλιναν καὶ αὐτοί. ἔνθα δὴ καὶ
 ἵππων διωγμὸς ἦν καὶ ἀνδρῶν καὶ φόνος δὲ ἀμφοτέ-
 66 ρων. οἱ δ' ἐντὸς τοῦ ἐρύματος τῶν Ἀσσυρίων ἐστη-
 κότες ἐπὶ τῆς κεφαλῆς τῆς τάφρου τοξεύειν μὲν ἢ
 ἀκοντίζειν εἰς τοὺς κατακαίνοντας οὔτε ἐφρόνουν οὔτε 465
 ἐδύναντο διὰ τὰ δεινὰ ὀράματα καὶ διὰ τὸν φόβον.
 τάχα δὲ καὶ καταμαθόντες τῶν Περσῶν τινὰς δια-
 κεκοφότητας πρὸς τὰς εἰσόδους τοῦ ἐρύματος ἐτράποντο

The engage-
 ment; the As-
 syrians are driven
 back upon their
 entrenchment.

καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον. ἰδοῦσαι δ' αἱ εἰς
 470 γυναῖκες τῶν Ἀσσυρίων καὶ τῶν συμμάχων ἤδη
 φυγὴν καὶ ἐν τῷ στρατοπέδῳ ἀνέκραγον καὶ ἔθεον
 ἐκτεπληγμένοι, αἱ μὲν καὶ τέκνα ἔχουσai, αἱ δὲ καὶ
 νεώτεραι, καταρρηγνύμεναι τε πέπλους καὶ δρυπτό-
 475 φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ αὐταῖς
 καὶ τέκνοις καὶ σφίσιν αὐτοῖς. ἔνθα δὴ καὶ αὐτοὶ οἱ εἰς
 βασιλεῖς σὺν τοῖς πιστοτάτοις στάντες ἐπὶ τὰς εἰς-
 όδους καὶ ἀναβάντες ἐπὶ τὰς κεφαλὰς καὶ αὐτοὶ
 ἐμάχοντο καὶ τοῖς ἄλλοις παρεκελεύοντο. ὥς δ' ἔγνω 69
 480 ὁ Κῦρος τὰ γιγνόμενα, δείσας μή, καὶ εἰ Sequel of the
victory.
 βιάσαιντο εἴσω, ὀλίγοι ὄντες ὑπὸ πολ-
 λῶν σφαλεῖέν τι, παρηγγύησεν ἐπὶ πόδ' ἀνάγειν ἔξω
 βελῶν καὶ πείθεσθαι. ἔνθα δὴ ἔγνω τις ἂν τοὺς 70
 ὁμοτίμους πεπαιδευμένους ὥς δεῖ· ταχὺ μὲν γὰρ
 485 αὐτοὶ ἐπείθοντο, ταχὺ δὲ τοῖς ἄλλοις παρήγγελλον.
 ὥς δ' ἔξω βελῶν ἐγένοντο, ἔστησαν κατὰ χώραν,
 πολὺ μᾶλλον χοροῦ ἀκριβῶς εἰδότες ὅπου ἔδει ἕκα-
 στον αὐτῶν γενέσθαι.



ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Δ





ΞΕΝΟΦΩΝΤΟΣ
ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ
ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ

Μείνας δὲ ὁ Κῦρος μέτριον χρόνον αὐτοῦ σὺν τῷ Ι
στρατεύματι καὶ δηλώσας ὅτι ἑτοιμοὶ εἰσι Thankofferings
μάχεσθαι εἴ τις ἐξέρχοιτο, ὡς οὐδεὶς ἀν- to the Gods for
τεξήει, ἀπήγαγεν ὅσον ἐδόκει καλῶς ἔχειν victory: immedi-
ate promotion of
καὶ ἐστρατοπεδεύσατο. φυλακὰς δὲ κατα- Chrysantas, and
promise of re-
στησάμενος καὶ σκοποὺς προπέμψας, στὰς εἰς τὸ wards to others.
μέσον συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας καὶ ἔλεξε
τοιάδε·

“Ἄνδρες Πέρσαι, πρῶτον μὲν τοὺς θεοὺς ἐγὼ ἐπαινῶ 2
10 ὅσον δύναμαι, καὶ ὑμεῖς δὲ πάντες, οἶμαι· νίκης τε
γὰρ τετυχήκαμεν καὶ σωτηρίας. τούτων μὲν οὖν
χρὴ χαριστήρια ὧν ἂν ἔχωμεν τοῖς θεοῖς ἀποτελεῖν.
ἐγὼ δὲ σύμπαντας μὲν ὑμᾶς ἤδη ἐπαινῶ· τὸ γὰρ
γεγενημένον ἔργον σύμπασιν ὑμῖν καλὸν ἀποτετέ-
15 λεσται· ὧν δ’ ἕκαστος ἄξιος, ἐπειδὴν παρ’ ὧν προσή-
κει πύθωμαι, τότε τὴν ἀξίαν ἐκάστῳ καὶ λόγῳ καὶ
ἔργῳ πειράσομαι ἀποδιδόναι. τὸν δ’ ἐμοῦ ἐγγύτατα 3
ταξίαρχον Χρυσάνταν οὐδὲν ἄλλων δέομαι πυνθά-
νεσθαι, ἀλλ’ αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα
20 ὅσα περ οἶμαι καὶ πάντες ὑμεῖς ἐποιεῖτε· ἐπεὶ δ’ ἐγὼ
παρηγγύησα ἐπανάγειν καλέσας αὐτὸν ὀνομαστί,
ἀνατεταμένος οὗτος τὴν μάχαιραν, ὡς παίσων πολέ-

μιον, ὑπήκουσέ τε ἐμοὶ εὐθὺς ἀφείς τε ὃ ἔμελλε ποι-
 εῖν τὸ κελευόμενον ἔπραττεν· αὐτός τε γὰρ ἐπανήγε
 καὶ τοῖς ἄλλοις μάλα ἐπισπερχῶς παρηγγύα· ἔστ' 25
 ἔφθασεν ἔξω βελῶν τὴν τάξιν ποιήσας πρὶν τοὺς
 πολεμίους κατανοῆσαι ὅτι ἀνεχωροῦμεν καὶ τόξα
 ἐντείνασθαι καὶ τὰ παλτὰ ἐπαφεῖναι· ὥστε αὐτός τε
 ἀβλαβῆς καὶ τοὺς αὐτοῦ ἄνδρας ἀβλαβεῖς διὰ τὸ
 4 πείθεσθαι παρέχεται. ἄλλους δ', ἔφη, ὁρῶ τετρωμέ- 30
 νους, περὶ ὧν ἐγὼ σκεψάμενος ἐν ὁποίῳ χρόνῳ
 ἐτρώθησαν, τότε τὴν γνώμην περὶ αὐτῶν ἀποφανοῦμαι.
 Χρυσάνταν δὲ ὡς καὶ ἐργάτην τῶν ἐν πολέμῳ καὶ
 φρόνιμον καὶ ἄρχεσθαι ἱκανὸν καὶ ἄρχειν χιλιαρχία
 μὲν ἤδη τιμῶ· ὅταν δὲ καὶ ἄλλο τι ἀγαθὸν ὁ θεὸς δῶ, 35
 5 οὐδὲ τότε ἐπιλήσομαι αὐτοῦ. καὶ πάντα δὲ βούλομαι
 ὑμᾶς, ἔφη, ὑπομνήσαι· ἃ γὰρ νῦν εἶδετε ἐν τῇ μάχῃ
 τῇδε, ταῦτα ἐνθυμούμενοι μήποτε παύεσθε, ἵνα παρ'
 ὑμῖν αὐτοῖς αἰεὶ κρίνητε πότερον ἢ ἀρετὴ μᾶλλον ἢ ἡ
 φυγὴ σώζει τὰς ψυχὰς καὶ πότερον οἱ μάχεσθαι 40
 ἐθέλοντες ῥᾶον ἀπαλλάττουσιν ἢ οἱ οὐκ ἐθέλοντες,
 καὶ ποίαν τινὰ ἡδονὴν τὸ νικᾶν παρέχει· ταῦτα γὰρ
 νῦν ἄριστα κρίναιτ' ἂν πείραν τε αὐτῶν ἔχοντες καὶ
 6 ἄρτι γεγεννημένου τοῦ πράγματος. καὶ ταῦτα μὲν,
 ἔφη, αἰεὶ διανοούμενοι βελτίους ἂν εἴητε· νῦν δὲ ὡς 45
 θεοφιλεῖς καὶ ἀγαθοὶ καὶ σώφρονες ἄνδρες δειπνο-
 ποιεῖσθε καὶ σπονδὰς τοῖς θεοῖς ποιεῖσθε καὶ παιᾶνα
 ἐξάρχεσθε καὶ ἅμα τὸ παραγγελλόμενον προνοεῖτε.
 γείπων δὲ ταῦτα ἀναβάς ἐπὶ τὸν ἵππον ἤλασε καὶ
 πρὸς Κναξάρην ἐλθὼν καὶ συνησθεῖς 50
 ἐκείνῳ κοινῇ, ὡς εἰκός, καὶ ἰδὼν τάκει καὶ
 ἐρόμενος εἴ τι δέοιτο, ἀπήλαυνεν εἰς τὸ
 αὐτοῦ στράτευμα. καὶ οἱ μὲν δὴ ἀμφὶ Κῦρον δειπνο-

Cyrus exchanges
 congratulations
 with Cyaxarès.

ποιησάμενοι καὶ φυλακὰς καταστησάμενοι ὥς ἔδει
55 ἐκοιμήθησαν.

Οἱ δὲ Ἀσσύριοι, ἅτε καὶ τεθνηκότος τοῦ ἄρχοντος 8
καὶ σχεδὸν σὺν αὐτῷ τῶν βελτίστων, The Assyrians
under cover of
night abandon
their camp, which
is taken posses-
sion of by Cyrus.
ἡθύμουν μὲν πάντες, πολλοὶ δὲ καὶ
ἀπεδίδρασκον αὐτῶν τῆς νυκτὸς ἐκ τοῦ
60 στρατοπέδου. ὁρῶντες δὲ ταῦτα ὁ τε
Κροῖσος καὶ οἱ ἄλλοι σύμμαχοι αὐτῶν ἡθύμουν· πάν-
τα μὲν γὰρ ἦν χαλεπά· ἀθυμίαν δὲ πλείστην παρεῖχε
πᾶσιν ὅτι τὸ ἡγούμενον τῆς στρατιᾶς φύλον διέφθαρ-
το τὰς γνώμας. οὕτω δὲ ἐκλείπουσι τὸ στρατόπεδον
65 καὶ ἀπέρχονται τῆς νυκτός. ὥς δ' ἡμέρα ἐγένετο καὶ 9
ἔρημον ἀνδρῶν ἐφάνη τὸ τῶν πολεμίων στρατόπεδον,
εὐθύς διαβιβάζει ὁ Κῦρος τοὺς Πέρσας πρώτους· κατ-
ελέλειπτο δὲ ὑπὸ τῶν πολεμίων πολλὰ μὲν πρόβατα,
πολλοὶ δὲ βόες, πολλαὶ δὲ ἄμαξαι πολλῶν ἀγαθῶν
70 μεσταί· ἐκ δὲ τούτου διέβαινον ἤδη καὶ οἱ ἀμφὶ Κυ-
αξάρην Μῆδοι πάντες καὶ ἡριστοποιοῦντο ἐνταῦθα.
ἐπεὶ δὲ ἡρίστησαν, συνεκάλεσεν ὁ Κῦρος τοὺς αὐτοῦ 10
ταξιάρχους καὶ ἔλεξε τοιάδε· Οἶά μοι δοκοῦμεν καὶ
ὅσα ἀγαθὰ, ὧ ἀνδρες, ἀφεῖναι, θεῶν ἡμῖν αὐτὰ δι-
75 δόντων· νῦν γὰρ ὅτι οἱ πολέμιοι ἡμᾶς ἀποδεδράκασιν
αὐτοὶ ὁράτε· οἷτινες δὲ ἐν ἐρύματι ὄντες ἐκλιπόντες
τοῦτο φεύγουσι, πῶς ἂν τις τούτους οἴοιτ' ἂν μείναι
ιδόντας ἡμᾶς ἐν τῷ ἰσοπέδῳ; οἷτινες δὲ ἡμῶν ἀπειροὶ
ὄντες οὐχ ὑπέμειναν, πῶς νῦν γ' ἂν ὑπομείνειαν, ἐπεὶ
80 ἥττηνταί τε καὶ πολλὰ κακὰ ὑφ' ἡμῶν πεπόνθασιν;
ὧν δὲ οἱ βέλτιστοι ἀπολώλασι, πῶς οἱ πονηρότεροι
ἐκείνων μάχεσθαι ἂν ἡμῖν ἐθέλοιεν; καί τις εἶπε, 11
Τί οὖν οὐ διώκομεν ὥς τάχιστα, καταδήλων γε οὕτω
τῶν ἀγαθῶν ὄντων; καὶ ὃς εἶπεν, "Οτι ἵππων προσ-

- δεόμεθα· οἱ μὲν γὰρ κράτιστοι τῶν πολεμίων, οὓς ⁸⁵
 μάλιστα καιρὸς ἦν ἢ λαβεῖν ἢ κατακαθεῖν, οὗτοι ἐφ'
 ἵππων ὀχοῦνται· οὓς ἡμεῖς τρέπεσθαι μὲν σὺν τοῖς
 12 θεοῖς ἱκανοί, διώκοντες δὲ αἰρεῖν οὐχ ἱκανοί. Τί
 οὖν, ἔφασαν, οὐκ ἐλθὼν Κυμαξάρη λέγεις
 ταῦτα; καὶ ὃς εἶπε, Συνέπεσθε τοίνυν ⁹⁰
 μοι πάντες, ὥς εἰδῇ ὅτι πᾶσιν ἡμῖν ταῦτα
 δοκεῖ. ἐκ τούτου εἶποντό τε πάντες καὶ ἔλεγον οἷα
 ἐπιτήδεια ἐδόκουν εἶναι ὑπὲρ ὧν ἐδέοντο.
- 13 Καὶ ὁ Κυμαξάρης ἅμα μὲν ὅτι ἐκείνοι ἤρχον τοῦ
 λόγου, ὥσπερ ὑπεφθόνει· ἅμα δ' ἴσως καλῶς ἔχειν ⁹⁵
 ἐδόκει αὐτῷ μὴ πάλιν κινδυνεύειν· καὶ γὰρ αὐτός τε
 περὶ εὐθυμίαν ἐτύγχανεν ὦν καὶ τῶν ἄλλων Μήδων
 ἑώρα πολλοὺς τὸ αὐτὸ ποιοῦντας· εἶπε δ' οὖν ὧδε·
- 14 Ἄλλ', ὦ Κῦρε, ὅτι μὲν τῶν ἄλλων μᾶλλον ἀνθρώ-
 πων μελετᾶτε ὑμεῖς οἱ Πέρσαι μὴδὲ πρὸς ¹⁰⁰
 μίαν ἡδονὴν ἀπλήστως διακεῖσθαι καὶ
 ὀρῶν καὶ ἀκούων οἶδα· ἐμοὶ δὲ δοκεῖ τῆς μεγίστης
 ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῇ εἶναι.
 μείζω δὲ ἡδονὴν τί παρέχει ἀνθρώποις εὐτυχίας ἢ
- 15 νῦν ἡμῖν παραγεγέννηται; ἦν μὲν τοίνυν, ἐπεὶ εὐ- ¹⁰⁵
 τυχοῦμεν, σωφρόνως διαφυλάττωμεν αὐτήν, ἴσως
 δυναίμεθ' ἂν ἀκινδύνως εὐδαιμονοῦντες γηράν. εἰ δ'
 ἀπλήστως χρώμενοι ταύτῃ ἄλλην καὶ ἄλλην πειρα-
 σόμεθα διώκειν, ὁρᾶτε μὴ πάθωμεν ἅπερ πολλοὺς
 μὲν λέγουσιν ἐν θαλάττῃ πεπονθέναι, διὰ τὸ εὐτυχεῖν ¹¹⁰
 οὐκ ἐθέλοντας παύσασθαι πλέοντας ἀπολέσθαι· πολ-
 λούς δὲ νίκης τυχόντας ἐτέρας ἐφιεμένους καὶ τὴν
- 16 πρόσθεν ἀποβαλεῖν. καὶ γὰρ εἰ μὲν οἱ πολέμιοι
 ἥττους ὄντες ἡμῶν ἔφευγον, ἴσως ἂν καὶ διώκειν τοὺς
 ἥττους ἀσφαλῶς εἶχε. νῦν δὲ κατανόησον πόστῳ ¹¹⁵

Cyaxarês is
 urged to pursue
 them, but refuses.

Reasons for his
 refusal.

μέρει αὐτῶν πάντες μαχεσάμενοι νενικήκαμεν· οἱ δ'
 ἄλλοι ἄμαχοί εἰσιν· οὓς εἰ μὲν μὴ ἀναγκάσομεν
 μάχεσθαι, ἀγνοοῦντες καὶ ἡμᾶς καὶ ἑαυτοὺς δι'
 ἀμαθίαν καὶ μαλακίαν ἀπίασιν· εἰ δὲ γινώσκονται ὅτι
 120 ἀπιόντες οὐδὲν ἦττον κινδυνεύουσιν ἢ μένοντες, ὅπως
 μὴ ἀναγκάσομεν αὐτοὺς, καὶ μὴ βούλωνται, ἀγαθοὺς
 γενέσθαι. ἴσθι γὰρ ὅτι οὐ σὺ μᾶλλον τὰς ἐκείνων 17
 γυναικας καὶ παῖδας λαβεῖν ἐπιθυμεῖς ἢ ἐκεῖνοι σῶσαι.
 ἐννόει δ' ὅτι καὶ αἱ σύες, ἐπειδὰν ἰφθῶσι, φεύγουσι,
 125 καὶ πολλὰ ὦσι, σὺν τοῖς τέκνοις· ἐπειδὰν δέ τις αὐ-
 τῶν θηρᾷ τι τῶν τέκνων, οὐκέτι φεύγει οὐδ' ἦν μία τύχη
 οὔσα, ἀλλ' ἴεται ἐπὶ τὸν λαμβάνειν πειρώμενον. καὶ 18
 νῦν μὲν κατακλείσαντες ἑαυτοὺς εἰς ἔρυμα παρέσχον
 ἡμῖν ταμιεύεσθαι ὥστε ὁπόσοις ἐβουλόμεθα αὐτῶν
 130 μάχεσθαι· εἰ δ' ἐν εὐρυχωρίᾳ πρόσμιεν αὐτοῖς καὶ
 μαθήσονται χωρὶς γενόμενοι οἱ μὲν κατὰ πρόσωπον
 ἡμῖν ὥσπερ καὶ νῦν ἐναντιοῦσθαι, οἱ δ' ἐκ πλαγίου,
 οἱ δὲ καὶ ὀπισθεν, ὅρα μὴ πολλῶν ἐκάστω ἡμῶν
 χειρῶν δεήσει καὶ ὀφθαλμῶν. προσέτι δ' οὐδ' ἂν
 135 ἐθέλοιμι, ἔφη, ἐγὼ νῦν, ὁρῶν Μήδους εὐθυμουμένους,
 ἔξαναστήσας ἀναγκάζειν κινδυνεύοντας ἰέναί.

Καὶ ὁ Κῦρος ὑπολαβὼν εἶπεν, Ἄλλὰ σύγε μηδένα 19
 ἀναγκάσης, ἀλλὰ τοὺς ἐθέλοντάς μοι ἔπεσθαι δός·
 καὶ ἴσως ἂν σοι καὶ τῶν σῶν φίλων τούτων ἤκοιμεν
 140 ἐκάστω ἄγοντες ἐφ' οἷς ἅπαντες εὐθυμήσεσθε. τὸ μὲν
 γὰρ πλῆθος ἡμεῖς γε τῶν πολεμίων οὐδὲ διωξόμεθα·
 πῶς γὰρ ἂν καὶ καταλάβοιμεν; ἦν δέ τι ἢ ἀπεσχισ-
 μένον τοῦ στρατεύματος λάβωμεν ἢ τι ὑπολειπόμενον,
 ἤξομεν πρὸς σὲ ἄγοντες. ἐννόει δ', ἔφη, ὅτι καὶ 20
 145 ἡμεῖς, ἐπεὶ σὺ ἐδέου, ἦλθομεν σοὶ χαριζόμενοι μα-
 κρὰν ὁδόν· καὶ σὺ οὖν ἡμῖν δίκαιος εἰ ἀντιχαρίζε-

σθαι, ἵνα καὶ ἔχοντές τι οἴκαδ' ἀφικώμεθα καὶ μὴ
 21 εἰς τὸν σὸν θησαυρὸν πάντες ὀρώμεν. ἐνταῦθα δὴ
 ἔλεξεν ὁ Κυαξάρης, Ἄλλ' εἴ γε μέντοι
 ἐθέλων τις ἔποιτο, καὶ χάριν ἔγωγέ σοι 150
 εἰδείην ἄν. Σύμπεμψον τοίνυν μοί τινα,
 ἔφη, τῶν ἀξιοπίστων τουτωνί, ὃς ἐρεῖ ἄν
 σὺ ἐπιστείλῃς. Λαβὼν δὴ ἴθι, ἔφη, ὅντινα ἐθέλεις
 22 τουτωνί. ἔνθα δὴ ἔτυχε παρὼν ὁ φήσας ποτὲ συγ-
 γενῆς αὐτοῦ εἶναι καὶ φιληθεὶς παρ' αὐτοῦ. εὐθύς 155
 οὖν ὁ Κῦρος εἶπεν, Ἀρκεῖ μοι, ἔφη, οὔτοσί. Οὗτος
 τοίνυν σοι ἐπέσθω· καὶ λέγε σύ, ἔφη, τὸν ἐθέλοντα
 23 ἵεναι μετὰ Κύρου. οὕτω δὴ λαβὼν τὸν ἄνδρα ἐξῆι.
 ἐπεὶ δ' ἐξῆλθον, ὁ Κῦρος εἶπε, Νῦν δὴ σὺ δηλώσεις εἰ
 ἀληθῆ ἔλεγες, ὅτι ἔφης ἠδεσθαι θεώμενος ἐμέ. Οὐκ- 160
 ουν ἀπολείψομαί γέ σου, ἔφη ὁ Μῆδος, εἰ τοῦτο
 λέγεις. καὶ ὁ Κῦρος εἶπεν, Οὐκοῦν καὶ ἄλλους προ-
 θύμως ἐξάξεις; ἐπομόσας οὖν ἐκεῖνος Νῆ τὸν Δί',
 ἔφη, ἔστε γ' ἄν ποιήσω καὶ σέ ἐμὲ ἠδέως θεᾶσθαι.
 24 τότε δὴ καὶ ἐκπεμφθεὶς ὑπὸ τοῦ Κυαξάρου τά τε 165
 ἄλλα προθύμως ἀπήγγελλε τοῖς Μῆδοις καὶ προσ-
 ετίθει ὅτι αὐτός γε οὐκ ἀπολείψοιτο ἀνδρὸς καλλίστου
 καὶ ἀρίστου καὶ τὸ μέγιστον, ἀπὸ θεῶν γεγονότος.

1 Πράττοντος δὲ τοῦ Κύρου ταῦτα θείως πως ἀφι- II

κνοῦνται ἀπὸ Ὑρκανίων ἄγγελοι. οἱ δὲ
 Ὑρκανιοὶ ὁμοροὶ μὲν τῶν Ἀσσυρίων
 εἰσὶν, ἔθνος δ' οὐ πολὺ, διὸ καὶ ὑπήκοοι
 ἦσαν τῶν Ἀσσυρίων· εὐῖπποι δὲ καὶ τότε ἐδόκουν 5
 εἶναι καὶ νῦν ἔτι δοκοῦσιν· διὸ καὶ ἐχρῶντο αὐτοῖς
 οἱ Ἀσσύριοι ὥσπερ καὶ οἱ Λακεδαιμόνιοι τοῖς Σκιρί-
 ταις, οὐδὲν φειδόμενοι αὐτῶν οὔτ' ἐν πόνοις οὔτ' ἐν
 κινδύνοις· καὶ δὴ καὶ τότε ὀπισθοφυλακεῖν ἐκέλευον

The Hyrcan-
 ians send two
 envoys, offering
 to desert to Cyrus.

10 αὐτοὺς ὡς χιλίους ἱππέας ὄντας, ὅπως εἴ τι ὀπισθεν
 δεινὸν εἴη, ἐκείνοι πρὸ αὐτῶν τοῦτ' ἔχοιεν. οἱ δὲ 2
 Ἑρκάνιοι, ἅτε μέλλοντες ὑστατοὶ πορεύεσθαι, καὶ
 τὰς ἀμάξας τὰς ἑαυτῶν καὶ τοὺς οἰκέτας ὑστάτους
 εἶχον. στρατεύονται γὰρ δὴ οἱ κατὰ τὴν Ἀσίαν
 15 ἔχοντες οἱ πολλοὶ μεθ' ὧν περ καὶ οἰκοῦσι· καὶ τότε
 δὴ ἐστρατεύοντο οὕτως οἱ Ἑρκάνιοι. ἐννοηθέντες δὲ 3
 οἷά τε πᾶσχουσιν ὑπὸ τῶν Ἀσσυρίων καὶ ὅτι νῦν
 τεθναίῃ μὲν ὁ ἄρχων αὐτῶν, ἡττημένοι δ' εἶεν, φόβος
 δ' ἐνείη τῷ στρατεύματι, οἱ δὲ σύμμαχοι αὐτῶν ὡς
 20 ἀθύμως ἔχοιεν καὶ ἀπολείποιν, ταῦτα ἐνθυμουμένοις
 ἔδοξεν αὐτοῖς νῦν καλὸν εἶναι ἀποστῆναι, εἰ θέλοιν οἱ
 ἀμφὶ Κῦρον συνεπιθέσθαι. καὶ πέμπουσιν ἀγγέλους
 πρὸς Κῦρον· ἀπὸ γὰρ τῆς μάχης τὸ τούτου ὄνομα
 μέγιστον ἠϋξήτο. οἱ δὲ πεμφθέντες λέγουσι Κύρῳ 4
 25 ὅτι μισοῦέν τε τοὺς Ἀσσυρίους δικαίως, νῦν τ', εἰ
 βούλοιτο ἰέναι ἐπ' αὐτούς, καὶ σφεῖς σύμμαχοι
 ὑπάρξοιεν καὶ ἡγήσονται· ἅμα δὲ πρὸς τούτοις διη-
 γοῦντο τὰ τῶν πολεμίων ὡς ἔχοι, ἐπαίρειν βουλόμενοι
 μάλιστα στρατεύεσθαι αὐτόν. καὶ ὁ Κῦρος ἐπήρετο 5
 30 αὐτούς, Καὶ δοκεῖτε ἄν, ἔφη, ἔτι ἡμᾶς καταλαβεῖν
 αὐτοὺς πρὶν ἐν τοῖς ἐρύμασιν εἶναι; ἡμεῖς μὲν γάρ, ἔφη,
 μάλα συμφορὰν τοῦτο ἡγούμεθα εἶναι ὅτι ἔλαθον
 ἡμᾶς ἀποδράντες· ταῦτα δὲ ἔλεγε βουλόμενος αὐτοὺς
 ὡς μέγιστον φρονεῖν ἐπὶ σφίσιν. οἱ δὲ ἀπεκρίναντο 6
 35 ὅτι καὶ αὔριον, ἔωθεν εἰ εὐζωνοὶ πορεύοιντο, κατα-
 λήψονται· ὑπὸ γὰρ τοῦ ὄχλου καὶ τῶν ἀμαξῶν σχολῇ
 πορεύεσθαι αὐτούς· καὶ ἅμα, ἔφασαν, τὴν προτέραν
 νύκτα ἀγρυπνήσαντες νῦν μικρὸν προελθόντες ἐστρα-
 τοπέδουνται. καὶ ὁ Κῦρος ἔφη, Ἐχετε οὖν ὧν λέγετε 7
 40 πιστόν τι ἡμᾶς διδάσκειν ὡς ἀληθεύετε; Ὁμήρους γ',

ἔφασαν, ἐθέλομεν αὐτίκα ἐλάσαντες τῆς νυκτὸς ἀγαγεῖν· μόνον καὶ σὺ ἡμῖν πιστὰ θεῶν πεποιήσο καὶ δεξιὰν δός, ἵνα φέρωμεν καὶ τοῖς ἄλλοις τὰ αὐτὰ ἄπερ
 8 ἂν αὐτοὶ λάβωμεν παρὰ σοῦ. ἐκ τούτου τὰ πιστὰ δίδωσιν αὐτοῖς ἢ μὴν, ἐὰν ἐμπεδώσωσιν ἂ λέγουσιν, ⁴⁵ ὥς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς, ὥς μήτε Περσῶν μήτε Μήδων μείον ἔχειν παρ' ἑαυτῷ. καὶ νῦν ἔστιν ἔτι ἰδεῖν Ἑρκανίους καὶ πιστενομένους καὶ ἀρχὰς ἔχοντας, ὥσπερ καὶ Περσῶν καὶ Μήδων οἳ ἂν δοκῶσιν ἄξιοι εἶναι. 50

9 Ἐπεὶ δ' ἐδείπνησαν, ἐξῆγε τὸ στράτευμα ἔτι φάους ὄντος, καὶ τοὺς Ἑρκανίους περιμένειν ἐκέλευσεν, ἵνα ἅμα ἴοιεν. οἳ μὲν δὴ Πέρσαι, ὥσπερ εἰκός, πάντες ἐξῆσαν, καὶ Τιγράνης ἔχων τὸ αὐτοῦ στράτευμα·
 10 τῶν δὲ Μήδων ἐξῆσαν οἳ μὲν διὰ τὸ παιδὶ ὄντι ⁵⁵ Κύρῳ παῖδες ὄντες φίλοι γενέσθαι, οἳ δὲ διὰ τὸ ἐν θήραις συγγενόμενοι ἀγασθῆναι αὐτοῦ τὸν τρόπον, οἳ δὲ διὰ τὸ καὶ χάριν εἰδέναι ὅτι μέγαν αὐτοῖς φόβον ἀπεληλακέναι ἐδόκει, οἳ δὲ καὶ ἐλπίδας ἔχοντες διὰ τὸ ἄνδρα φαίνεσθαι ἀγαθὸν καὶ εὐτυχῇ καὶ μέγαν ἔτι ⁶⁰ ἰσχυρῶς ἔσεσθαι αὐτόν, οἳ δέ, ὅτε ἐτρέφετο ἐν Μήδοις, εἴ τι ἀγαθόν τῳ ἔπραξεν, ἀντιχαρίζεσθαι ἐβούλοντο· πολλοῖς δὲ πολλὰ διὰ φιλανθρωπίαν παρὰ τοῦ πάππου ἀγαθὰ διεπέπρακτο· πολλοὶ δ', ἐπεὶ καὶ τοὺς Ἑρκανίους εἶδον καὶ λόγος διήλθεν ὥς ἡγήσονται ἐπὶ ⁶⁵
 11 πολλὰ ἀγαθὰ, ἐξῆσαν καὶ τοῦ λαβεῖν τι ἕνεκα. οὕτω δὲ ἐξῆλθον σχεδὸν ἅπαντες καὶ οἳ Μῆδοι πλὴν ὅσοι σὺν Κναξάρῃ ἔτυχον σκηνοῦντες· οὗτοι δὲ κατέμενον καὶ οἳ τούτων ὑπήκοοι. οἳ δ' ἄλλοι πάντες παιδρῶς ⁷⁰ καὶ προθύμως ἐξωρμῶντο, ἅτε οὐκ ἀνάγκη ἀλλ' ἐθε-

General enthusiasm among the Medes to go with Cyrus as volunteers.

λούσιοι καὶ χάριτος ἔνεκα ἐξιόντες. ἐπεὶ δ' ἔξω ἦσαν, 12
 πρῶτον μὲν πρὸς τοὺς Μήδους ἐλθὼν ἐπήνεσέ τε αὐ-
 τοὺς καὶ ἐπηύξατο μάλιστα μὲν θεοὺς αὐτοῖς ἱλεως
 75 ἡγεῖσθαι καὶ σφίσιν, ἔπειτα δὲ καὶ αὐτὸς δυνασθῆναι
 χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι. τέλος
 δ' εἶπεν ὅτι ἡγήσονται μὲν αὐτοῖς οἱ πεζοί, ἐκείνους
 δ' ἔπescθαι σὺν τοῖς ἵπποις ἐκέλευσε· καὶ ὅπου ἂν
 ἀναπαύωνται ἢ ἐπίσχωσι τῆς πορείας, ἐνετείλατο αὐ-
 80 τοῖς πρὸς αὐτὸν παρελαύνειν τινάς, ἵνα εἰδῶσι τὸ
 αἰεὶ καίριον. ἐκ τούτου ἡγεῖσθαι ἐκέλευε τοὺς Ὑρκα- 13
 νίους. καὶ οἱ ἡρώτων Τί δέ; οὐκ ἀνα-
 μενεῖς, ἔφασαν, τοὺς ὁμήρους ἕως ἂν Order of the
pursuit. Cyrus
will not wait for
the hostages of
the Hyrcanians.
 ἀγάγωμεν, ἵνα ἔχων καὶ σὺ τὰ πιστὰ παρ'
 85 ἡμῶν πορεύῃ; καὶ τὸν ἀποκρίνασθαι
 λέγεται, Ἐννοῶ γάρ, φάναι, ὅτι ἔχομεν τὰ πιστὰ ἐν
 ταῖς ἡμετέραις ψυχαῖς καὶ ταῖς ἡμετέραις χερσίν.
 οὕτω γὰρ δοκοῦμεν παρεσκευάσθαι ὥς, ἣν μὲν ἀληθεύ-
 ητε, ἱκανοὶ εἶναι ἡμᾶς εὖ ποιεῖν· ἣν δὲ ἔξαπατᾶτε,
 90 οὕτω νομίζομεν ἔχειν ὥς οὐχ ἡμᾶς ἐφ' ὑμῖν ἔσεσθαι,
 ἀλλὰ μᾶλλον, ἣν οἱ θεοὶ θέλωσιν, ὑμᾶς ἐφ' ἡμῖν
 γενέσθαι. καὶ μέντοι, ἔφη, ὦ Ὑρκάνιοι, ἐπεὶ περ
 φατὲ ὑστάτους ἔπescθαι τοὺς ὑμέτερους, ἐπειδὰν
 ἴδητε αὐτούς, σημήνατε ἡμῖν ὅτι οἱ ὑμέτεροί εἰσιν,
 95 ἵνα φειδώμεθα αὐτῶν. ἀκούσαντες δὲ ταῦτα οἱ 14
 Ὑρκάνιοι τὴν μὲν ὁδὸν ἡγοῦντο ὥσπερ ἐκέλευε,
 τὴν δὲ ῥώμην τῆς ψυχῆς ἐθαύμαζον· καὶ οὔτε
 Ἀσσυρίους οὔτε Λυδοὺς οὔτε τοὺς συμμάχους αὐ-
 τῶν ἐφοβούντο, ἀλλὰ μὴ παντάπασιν ὁ Κῦρος
 100 μικράν τινα αὐτῶν οἶοιτο ῥοπὴν εἶναι καὶ προσόντων
 καὶ ἀπόντων.

Πορευομένων δὲ ἐπεὶ νύξ ἐπεγένετο, λέγεται φῶς 15

The Cyreian army is guided through the darkness by a miraculous light, which sustains their courage, till they reach the Hyrcanian quarters.

τῷ Κύρῳ καὶ τῷ στρατεύματι ἐκ τοῦ οὐρανοῦ προφανὲς γενέσθαι, ὥστε πᾶσι μὲν φρίκην ἐγγίγνεσθαι πρὸς τὸ θεῖον, 105 θάρρος δὲ πρὸς τοὺς πολεμίους. ὡς δ' εὖζωνοί τε καὶ ταχὺ ἐπορεύοντο, εἰκότως πολλήν τε ὁδὸν διήνυσαν καὶ ἅμα κνέφα πλησίον γίγνονται τοῦ τῶν Ὑρκανίων στρατεύματος.

- 16 ὡς δ' ἔγνωσαν οἱ ἄγγελοι, καὶ τῷ Κύρῳ λέγουσιν ὅτι 110 οὗτοί εἰσιν οἱ σφέτεροι· τῷ τε γὰρ ὑστάτους εἶναι 17 γιγνώσκειν ἔφασαν καὶ τῷ πλήθει τῶν πυρῶν· ἐκ τούτου πέμπει τὸν ἕτερον αὐτῶν πρὸς αὐτούς, προστάξας λέγειν, εἰ φίλοι εἰσίν, ὡς τάχιστα ὑπαντᾶν τὰς δεξιὰς ἀνατείναντας· συμπέμπει δέ τινα καὶ τῶν σὺν 115 ἑαυτῷ καὶ λέγειν ἐκέλευσε τοῖς Ὑρκανίοις ὅτι ὡς ἂν ὀρώσιν αὐτοὺς προσφερομένους, οὕτω καὶ αὐτοὶ ποιήσουσιν. οὕτω δὴ ὁ μὲν μένει τῶν ἀγγέλων παρὰ τῷ 18 Κύρῳ, ὁ δὲ προσελαύνει πρὸς τοὺς Ὑρκανίους. ἐν ᾧ δ' ἐσκόπει τοὺς Ὑρκανίους ὁ Κῦρος ὅ,τι ποιήσουσιν, 120 ἐπέστησε τὸ στράτευμα· παρελαύνουσι δὲ πρὸς αὐτὸν οἱ τῶν Μήδων προεστηκότες καὶ ὁ Τιγράνης καὶ ἐπερωτῶσι τί δεῖ ποιεῖν. ὁ δὲ λέγει αὐτοῖς ὅτι 'τούτ' ἔστι τὸ πλησίον Ὑρκανίων στράτευμα καὶ οἷχεται ὁ ἕτερος τῶν ἀγγέλων πρὸς αὐτοὺς καὶ τῶν ἡμετέρων 125 τις σὺν αὐτῷ, ἐροῦντες, εἰ φίλοι εἰσίν, ὑπαντιάζειν τὰς δεξιὰς ἀνατείναντας πάντας. ἦν μὲν οὖν οὕτω ποιῶσι, δεξιούσθῃ τε αὐτοὺς καθ' ὃν ἂν ᾗ ἕκαστος καὶ ἅμα θαρρύνετε· ἦν δὲ ὅπλα αἴρωνται ἢ φεύγειν ἐπιχειρῶσι, τούτων, ἔφη, εὐθὺς δεῖ πρώτων πειρᾶσθαι μηδένα 130 λιπεῖν.' ὁ μὲν τοιαῦτα παρήγγειλεν. οἱ δὲ Ὑρκανιοὶ

The Hyrcanians join them.

ἀκούσαντες τῶν ἀγγέλων ἡσθησάν τε καὶ ἀναπηδήσαντες ἐπὶ τοὺς ἵππους παρήσαν

τὰς δεξιάς, ὥσπερ εἶρητο, προτείνοντες· οἱ δὲ Μῆδοι
 135 καὶ Πέρσαι ἀντεδεξιούντο τε αὐτοὺς καὶ ἐθάρρυνον.
 ἐκ τούτου δὴ ὁ Κῦρος λέγει, Ἑμεῖς μὲν δὴ, ὦ Ἑρκάνιοι, 20
 ἤδη ὑμῖν πιστεύομεν· καὶ ὑμᾶς δὲ χρὴ πρὸς ἡμᾶς
 οὕτως ἔχειν. τοῦτο δ', ἔφη, πρῶτον ἡμῖν εἵπατε
 πόσον ἀπέχει ἐνθένδε ἔνθα αἱ ἀρχαί εἰσι τῶν
 140 πολεμίων καὶ τὸ ἀθρόον αὐτῶν. οἱ δ' ἀπεκρίναντο
 ὅτι ὀλίγῳ πλέον ἢ παρασάγγην.

Ἐνταῦθα δὴ λέγει ὁ Κῦρος, Ἄγετε δὴ, ἔφη, ὦ 21
 ἄνδρες Πέρσαι καὶ Μῆδοι καὶ ὑμεῖς ὦ
 Ἑρκάνιοι, ἤδη γὰρ καὶ πρὸς ὑμᾶς ὡς πρὸς
 145 συμμάχους καὶ κοινωνοὺς διαλέγομαι, εὖ
 χρὴ εἰδέναι νῦν ὅτι ἐν τοιούτῳ ἐσμέν
 ἐνθα δὴ μαλακισάμενοι μὲν πάντων ἂν τῶν χαλεπω-
 τάτων τύχοιμεν· ἴσασι γὰρ οἱ πολέμιοι ἐφ' ἃ ἤκομεν.
 ἦν δὲ τὸ καρτερόν ἐμβαλόμενοι ἴωμεν ῥώμῃ καὶ θυ-
 150 μῶ ἐπὶ τοὺς πολεμίους, αὐτίκα μάλ' ὄψεσθε ὥσπερ
 δούλων ἀποδιδρασκόντων ἡύρημένων τοὺς μὲν ἰκετεύ-
 οντας αὐτῶν, τοὺς δὲ φεύγοντας, τοὺς δ' οὐδὲ ταῦτα
 φρονεῖν δυναμένους. ἡττημένοι τε γὰρ ὄψονται ἡμᾶς
 καὶ οὔτε οἰόμενοι ἤξιεν οὔτε συντεταγμένοι οὔτε μά-
 155 χεσθαι παρεσκευασμένοι κατειλημμένοι ἔσονται. εἰ 22
 οὖν ἡδέως βουλόμεθα καὶ δειπνήσαι καὶ νυκτερεῦσαι
 καὶ βιοτεύειν τὸ ἀπὸ τοῦδε, μὴ δώμεν αὐτοῖς σχολὴν
 μήτε βουλεύσασθαι μήτε παρασκευάσασθαι ἀγαθὸν
 αὐτοῖς μηδέν, μηδὲ γινῶναι πάμπαν ὅτι ἀνθρωποὶ ἐσ-
 160 μεν, ἀλλὰ γέρρα καὶ κοπίδας καὶ σαγάρεις ἅπαντα
 καὶ πληγὰς ἔκειν νομιζόντων. καὶ ὑμεῖς μὲν, ἔφη, ὦ 23
 Ἑρκάνιοι, ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν πορεύ-
 εσθε ἔμπροσθεν, ὅπως τῶν ὑμετέρων ὅπλων ὀρωμέ-
 νων λανθάνωμεν ὅτι πλείστον χρόνον. ἐπειδὰν δ'

Cyrus encour-
 ages his troops,
 adding further di-
 rections for the
 pursuit and attack
 of the enemy.

ἐγὼ πρὸς τῷ στρατεύματι γένωμαι τῶν πολεμίῳν, ¹⁶⁵
 παρ' ἐμοὶ μὲν καταλίπετε ἕκαστοι τάξιν ἱππέων,
 24 ὥς, ἂν τι δέη, χρῶμαι μένων παρὰ τὸ στρατόπεδον.
 ὑμῶν δὲ οἱ μὲν ἄρχοντες καὶ οἱ πρεσβύτεροι ἐν τάξει
 ἀθρόοι ἐλαύνετε, εἰ σωφρονεῖτε, ἵνα μήποτε ἀθρόῳ τινὶ
 ἐντυχόντες ἀποβιασθῆτε, τοὺς δὲ νεωτέρους ἐφίετε ¹⁷⁰
 διώκειν· οὗτοι δὲ καινόντων· τοῦτο γὰρ ἀσφαλέστα-
 25 τον, νῦν ὥς ἐλαχίστους τῶν πολεμίῳν λιπεῖν. ἦν δὲ
 νικῶμεν, ἔφη, ὃ πολλοῖς δὴ κρατοῦσι τὴν τύχην ἀνέ-
 τρεψε, φυλάξασθαι δεῖ τὸ ἐφ' ἀρπαγὴν τραπέσθαι·
 ὥς ὁ τοῦτο ποιῶν οὐκέτ' ἀνὴρ ἐστίν, ἀλλὰ σκευοφό- ¹⁷⁵
 26 ἀνδραπόδῳ. ἐκεῖνο δὲ χρὴ γινῶναι ὅτι οὐδέν ἐστι
 κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα
 συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ
 χρήματα καὶ πᾶσαν τὴν χώραν. πρὸς ταῦτα τοῦτο ¹⁸⁰
 μόνον ὁρᾶτε ὅπως τὴν νίκην διασωζόμεθα· ἐὰν γὰρ
 κρατηθῇ, καὶ αὐτὸς ὁ ἀρπάζων ἔχεται. καὶ τοῦτο
 ἅμα διώκοντες μέμνησθε, ἥκειν πάλιν ὥς ἐμὲ ἔτι
 φάους ὄντος· ὥς σκότους γενομένου οὐδένα ἔτι προσ-
 δεξόμεθα. 185

27 Ταῦτ' εἰπὼν ἀπέπεμπεν εἰς τὰς τάξεις ἑκάστους
 καὶ ἐκέλευεν ἅμα πορευομένους τοῖς ἑαυ-
 τοῦ ἕκαστον δεκαδάρχοις ταῦτ' αἰναι-
 νειν· ἐν μετώπῳ γὰρ ἦσαν οἱ δεκάδαρχοι,
 ὥστε ἀκούειν· τοὺς δὲ δεκαδάρχους τῇ ¹⁹⁰
 δεκάδι ἕκαστον κελεύειν παραγγέλλειν. ἐκ τούτου
 προηγοῦντο μὲν οἱ Ὑρκάνιοι, αὐτὸς δὲ τὸ μέσον ἔχων
 σὺν τοῖς Πέρσαις ἐπορεύετο· τοὺς δὲ ἱππέας ἐκατέρω-
 28 θεν, ὥσπερ εἰκός, παρέταξε. τῶν δὲ πολεμίῳν, ἐπεὶ
 φῶς ἐγένετο, οἱ μὲν ἐθαύμαζον τὰ ὀρώμενα, οἱ δ' ἐγί- ¹⁹⁵

Surprise of the
 Assyrians, who
 offer no opposi-
 tion but flee in
 great disorder.

γνωσκον ἤδη, οἱ δ' ἡγγελλον, οἱ δ' ἐβόων, οἱ δ'
 ἔλουν ἵππους, οἱ δὲ συνεσκευάζοντο, οἱ δ' ἐρρίπτουν
 τὰ ὅπλα ἀπὸ τῶν ὑποζυγίων, οἱ δ' ὠπλίζοντο, οἱ δ'
 ἀνεπήδων ἐπὶ τοὺς ἵππους, οἱ δ' ἐχαλίνουν, οἱ δὲ
 200 τὰς γυναῖκας ἀνεβίβαζον ἐπὶ τὰ ὀχήματα, οἱ δὲ τὰ
 πλείστου ἄξια ἐλάβανον ὡς διασωσόμενοι, οἱ δὲ κατ-
 ορύττοντες τὰ τοιαῦτα ἠλίσκοντο, οἱ δὲ πλείστοι εἰς
 φυγὴν ὥρμων· οἷεσθαι δὲ δεῖ καὶ ἄλλα πολλὰ τε καὶ
 παντοδαπὰ ποιεῖν αὐτοὺς, πλὴν ἐμάχετο οὐδεῖς, ἀλλ'
 205 ἀμαχητὶ ἀπώλλυντο. Κροῖσος δὲ ὁ Λυδῶν βασιλεὺς, 29
 ὡς θέρος ἦν, τὰς τε γυναῖκας ἐν ταῖς ἀρμαμάξαις
 προαπεπέμψατο τῆς νυκτός, ὡς ἂν ῥᾶον πορεύοντο
 κατὰ ψύχος, καὶ αὐτὸς ἔχων τοὺς ἱππέας ἐπηκολού-
 θει. καὶ τὸν Φρύγα τὰ αὐτὰ ποιήσαι φασὶ τὸν τῆς 30
 210 παρ' Ἑλλήσποντον ἄρχοντα Φρυγίας. ὡς δὲ παρή-
 σθοντο τῶν φευγόντων καὶ καταλαμβανόντων αὐτοὺς,
 πυθόμενοι τὸ γιγνόμενον ἔφευγον δὴ καὶ αὐτοὶ ἀνὰ
 κράτος. τὸν δὲ τῶν Καππαδοκῶν βασιλέα καὶ τὸν 31
 τῶν Ἀραβίων ἔτι ἐγγὺς ὄντας καὶ ὑπο-
 215 στάντας ἀθωρακίστους κατακαίνουσιν οἱ
 Ἑρκάνιοι. τὸ δὲ πλείστον ἦν τῶν ἀπο-
 θανόντων Ἀσσυρίων καὶ Ἀραβίων· ἐν γὰρ τῇ αὐτῶν
 ὄντες χώρα ἀσυντονώτατα πρὸς τὴν πορείαν εἶχον.
 οἱ μὲν δὴ Μῆδοι καὶ Ἑρκάνιοι, οἷα δὴ εἰκὸς κρατοῦντας, 32
 220 τοιαῦτα ἐποιοῦν διώκοντες. ὁ δὲ Κῦρος
 τοὺς παρ' ἑαυτῷ ἱππέας καταλειφθέντας
 περιελαύνειν ἐκέλευε τὸ στρατόπεδον, καὶ
 εἴ τινας σὺν ὅπλοις ἴδοιεν ἐξιόντας, κατα-
 καίνειν· τοῖς δ' ὑπομένουσιν ἐκήρυξεν,
 225 ὅπόσοι τῶν πολεμίων στρατιωτῶν ἦσαν
 ἱππεῖς ἢ πελτασταὶ ἢ τοξόται, ἀποφέρειν τὰ ὅπλα

The Cappado-
 cian and Arabian
 chiefs among o-
 thers are killed.

The Medes and
 Hyrcanians gal-
 lop in pursuit of
 the fugitive host,
 while Cyrus and
 his Persian men-
 at-arms remain
 to guard the
 newly occupied
 camp.

- συνδεδεμένα, τοὺς δὲ ἵππους ἐπὶ ταῖς σκηναῖς
 καταλείπειν· ὅστις δὲ ταῦτα μὴ ποιήσῃ, αὐτίκα
 τῆς κεφαλῆς στερήσεται· τὰς δὲ κοπίδας προ-
 33 χεῖρους ἔχοντες ἐν τάξει περιέστασαν. οἱ μὲν δὴ 230
 τὰ ὅπλα ἔχοντες ἐρρίπτουν, ἀποφέροντες εἰς ἐν
 χωρίον ὅποι ἐκέλευε· καὶ ταῦτα μὲν οἷς ἐπέταξεν
 ἔκαον.
- 34 Ὁ δὲ Κῦρος ἐνενόησεν ὅτι ἦλθον μὲν οὔτε σῖτα
 οὔτε ποτὰ ἔχοντες, ἄνευ δὲ τούτων οὔτε στρατεύεσθαι 235
 δυνατὸν οὔτ' ἄλλο ποιεῖν οὐδέν. σκοπῶν δ' ὅπως ἂν
 κάλλιστα καὶ τάχιστα ταῦτα γένοιτο, ἐνθυμεῖται ὅτι
 ἀνάγκη πᾶσι τοῖς στρατευομένοις εἶναί τινα ὅτῳ καὶ
 σκηνῆς μελήσει καὶ ὅπως τὰπιτήδεια παρεσκευασμένα
 35 τοῖς στρατιώταις εἰσιούσιν ἔσται. καὶ τοίνυν ἔγνω 240
 ὅτι τούτους εἰκὸς μάλιστα πάντων ἐν τῷ στρατοπέδῳ
 νῦν κατειλήφθαι ἦν διὰ τὸ ἀμφὶ συσκευασίαν ἔχειν·
 ἐκήρυξε δὴ παρῆναι τοὺς ἐπιτρόπους πάντας· εἰ δέ
 36 πού τις μὴ εἴη ἐπίτροπος, τὸν πρεσβύτατον
 ἀπὸ σκηνῆς· τῷ δὲ ἀπειθοῦντι πάντα τὰ 245
 χαλεπὰ ἀνείπεν. οἱ δὲ ὁρῶντες καὶ τοὺς
 36 δεσπότας πειθομένους ταχὺ ἐπείθοντο. ἐπεὶ δὲ
 παρεγένοντο, πρῶτον μὲν ἐκέλευε καθίζεσθαι αὐτῶν
 ὅσοις ἐστὶ πλέον ἢ δυοῖν μηνοῖν ἐν τῇ σκηνῇ τὰπιτή-
 δεια. ἐπεὶ δὲ τούτους εἶδεν, αὐθις ἐκέλευεν ὅσοις 250
 37 μηνὸς ἦν· ἐν τούτῳ σχεδὸν πάντες ἐκαθίζοντο. ἐπεὶ
 δὲ ταῦτα ἔμαθεν, εἶπεν ὧδε αὐτοῖς· Ἄγετέ νυν, ἔφη,
 ὦ ἄνδρες, οἳ τινες ὑμῶν τὰ μὲν κακὰ μισεῖτε, μαλακοῦ
 δέ τινος παρ' ἡμῶν βούλοισθ' ἂν τυγχάνειν, ἐπιμελή-
 θητε προθύμως ὅπως διπλάσια ἐν τῇ σκηνῇ ἐκάστη 255
 σῖτα καὶ ποτὰ παρεσκευασμένα ἢ ἢ τοῖς δεσπόταις
 καὶ τοῖς οἰκέταις καθ' ἡμέραν ἐποιεῖτε· καὶ τᾶλλα

How Cyrus
 managed to ob-
 tain provisions
 for his army.

δὲ πάντα ὅποσα καλὴν δαῖτα παρέξει ἔτοιμα ποιεῖτε,
ὥς αὐτίκα μάλα παρέσονται ὅποτεροι ἂν κρατῶσι,
260 καὶ ἀξιώσουσιν ἔκπλεω ἔχειν πάντα τὰπιτήδεια. εὖ
οὖν ἴστε ὅτι συμφέροι ἂν ὑμῖν ἀμέμπτως δέχεσθαι
τοὺς ἄνδρας. οἱ μὲν δὴ ταῦτ' ἀκούσαντες πολλῇ 38
σπουδῇ τὰ παρηγγελμένα ἔπραττον· ὁ δὲ συγκαλέ-
σας τοὺς ταξιάρχους ἔλεξε τοιάδε·

265 “Ἄνδρες φίλοι, γιγνώσκω μὲν ὅτι νῦν ἕξεστιν ἡμῖν
προτέροις τῶν ἀπόντων συμμάχων ἀρίσ-
του τυχεῖν καὶ τοῖς μάλιστα ἐσπουδασ-
μένοις σίτοις καὶ ποτοῖς χρῆσθαι· ἀλλ’
οὐ μοι δοκεῖ τοῦτ’ ἂν τὸ ἄριστον πλεον
270 ὠφελῆσαι ἡμᾶς ἢ τὸ τῶν συμμάχων
ἐπιμελεῖς φανῆναι, οὐδ’ ἂν αὕτη ἱ εὐωχία
ἰσχυροτέρους τοσοῦτον ποιῆσαι ὅσον εἰ δυναίμεθα
τοὺς συμμάχους προθύμους ποιεῖσθαι· εἰ δὲ τῶν 39
νυνὶ διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους
275 πολεμίους καὶ μαχομένων, εἴ τις ἐναντιοῦται, τούτων
δόξομεν οὕτως ἀμελεῖν ὥστε καὶ πρὶν εἰδέναι πῶς
πράττουσιν ἡρισθηκότες φαίνεσθαι, ὅπως μὴ αἰσχροὶ
μὲν φανούμεθα, ἀσθενεῖς δ’ ἐσόμεθα συμμάχων ἀπο-
ροῦντες. τὸ δὲ τῶν κινδυνευόντων καὶ πονούντων ἐπι-
280 μεληθῆναι ὅπως εἰσιόντες τὰπιτήδεια ἔξουσιν, αὕτη
ἂν ἡμᾶς ἢ θοίνη πλείω εὐφράνειεν, ὥς ἐγὼ φημι, ἢ
τὸ παραχρῆμα τῇ γαστρὶ χαρίσασθαι. ἐννοήσατε δ’, 40
ἔφη, ὥς εἰ μὴδ’ ἐκείνους αἰσχυντέον ἦν, οὐδ’ ὥς
ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πω οὔτε μέθης·
285 οὐ γάρ πω διαπέπρακται ἡμῖν ἃ βουλόμεθα, ἀλλ’ αὖ
τὰ πάντα νῦν ἀκμάζει ἐπιμελείας δεόμενα. ἔχομεν
γὰρ ἐν τῷ στρατοπέδῳ πολεμίους πολλαπλασίους
ἡμῶν αὐτῶν, καὶ τούτους λελυμένους· οὐς καὶ φυλάτ-

His speech to the taxiarchs, bidding them not to think about feasting or division of the spoil until the return of the pursuing detachments.

- τεσθαι ἔτι προσήκει καὶ φυλάττειν, ὅπως ὧσι καὶ οἱ
 ποιήσונτες ἡμῖν τὰπιτήδεια· ἔτι δ' οἱ ἱππεῖς ἡμῖν ²⁹⁰
 ἄπεισι, φροντίδα παρέχοντες ποῦ εἰσι, καὶ ἔλθωσιν,
 41 εἰ παραμενοῦσιν. ὥστ', ὦ ἄνδρες, νῦν μοι δοκεῖ τοι-
 οῦτον σίτον ἡμᾶς προσφέρεσθαι δεῖν καὶ τοιοῦτον
 ποτὸν ὅποῖον ἂν τις οἴεται μάλιστα σύμφορον εἶναι
 πρὸς τὸ μήτε ὕπνου μήτε ἀφροσύνης ἐμπίμπλασθαι. ²⁹⁵
 42 ἔτι δὲ καὶ χρήματα πολλά ἐστίν ἐν τῷ στρατοπέδῳ,
 ὧν οὐκ ἀγνοῶ ὅτι δυνατὸν ἡμῖν κοινῶν ὄντων τοῖς
 συγκατειληφόσι νοσφίσασθαι ὅποσα ἂν βουλώμεθα·
 ἀλλ' οὐ μοι δοκεῖ τὸ λαβεῖν κερδαλεώτερον εἶναι τοῦ
 δικαίους φαινομένους ἐκείνοις τούτῳ πρίασθαι ἔτι ³⁰⁰
 43 μᾶλλον αὐτοὺς ἢ νῦν ἀσπάζεσθαι ἡμᾶς. δοκεῖ δέ
 μοι, ἔφη, καὶ τὸ νεῖμαι τὰ χρήματα, ἐπειδὰν ἔλθωσι,
 Μήδοις καὶ Ὑρκανίοις καὶ Τιγράνῃ ἐπιτρέψαι· καὶ
 ἦν τι μείον ἡμῖν δάσωνται, κέρδος ἡγεῖσθαι· διὰ γὰρ
 44 τὰ κέρδη ἥδιον ἡμῖν παραμενοῦσι. τὸ μὲν γὰρ νῦν ³⁰⁵
 πλεονεκτῆσαι ὀλιγοχρόνιον ἂν ἡμῖν τὸν πλούτον
 παράσχοι· τὸ δὲ ταῦτα προεμένους ἐκείνα κτήσασθαι
 ὅθεν ὁ πλούτος φύεται, τοῦτο, ὥς ἐγὼ δοκῶ, ἀεναώτε-
 ρον ἡμῖν δύναιτ' ἂν τὸν ὄλβον καὶ πᾶσι τοῖς ἡμετέροις
 45 παρέχειν. οἶμαι δ', ἔφη, καὶ οἴκοι ἡμᾶς τούτου ἔνεκα ³¹⁰
 ἀσκεῖν καὶ γαστρὸς κρείττους εἶναι καὶ κερδέων
 ἀκαίρων, ἵν', εἴ ποτε δέοι, δυναίμεθα αὐτοῖς συμφόρως
 χρῆσθαι· ποῦ δ' ἂν ἐν μείζοσι τῶν νῦν παρόντων
 ἐπιδειξαίμεθ' ἂν τὴν παιδείαν ἐγὼ μὲν οὐχ ὀρώ·
 46 Ὁ μὲν οὕτως εἶπε. συνέειπε δ' αὐτῷ Ὑστάσπας ³¹⁵
 ἀνὴρ Πέρσης τῶν ὁμοτίμων ὧδε· Δεινὸν γάρ τὰν εἶη,
 ὦ Κῦρε, εἰ ἐν θήρᾳ μὲν πολλάκις ἄσιτοι καρτεροῦμεν,
 ὅπως θηρίον τι ὑποχείριον ποιησώμεθα καὶ μάλα
 μικροῦ ἴσως ἄξιον· ὄλβον δὲ ὅλον πειρώμενοι θηρᾶν

320 εἰ ἐμποδῶν τι ποιησαίμεθα γενέσθαι ἡμῖν ἂ τῶν μὲν
 κακῶν ἀνθρώπων ἄρχει, τοῖς δ' ἀγαθοῖς πείθεται,
 οὐκ ἂν πρέποντα ἡμῖν δοκοῦμεν ποιεῖν. ὁ μὲν οὖν 47
 Ὑστάσπας οὕτως εἶπεν· οἱ δ' ἄλλοι πάντες ταῦτα
 συνήνουν. ὁ δὲ Κῦρος εἶπεν, Ἄγε δὴ, ἔφη, ἐπειδὴ
 325 ὁμονοοῦμεν ταῦτα, πέμψατε ἀπὸ λόχου ἕκαστος πέντε
 ἄνδρας τῶν σπουδαιοτάτων· οὗτοι δὲ περιόντες, οὓς
 μὲν ἂν ὀρώσι πορσύνοντας τὰπιτήδεια, ἐπαινούντων·
 οὓς δ' ἂν ἀμελοῦντας, κολαζόντων ἀφειδέστερον ἢ ὥς
 δεσπότηται. οὗτοι μὲν δὴ ταῦτα ἐποιοῦν.

Τῶν δὲ Μήδων τινὲς ἤδη, οἱ μὲν ἀμάξας προωρ- III
 μημένας καταλαβόντες καὶ ἀποστρέψαντες προσή-
 λαυνον μεστὰς ὧν δεῖται στρατιά, οἱ δὲ καὶ ἄρμα-
 μάξας γυναικῶν τῶν βελτίστων τῶν μὲν γνησίῳν,
 5 τῶν δὲ καὶ παλλακίδων διὰ τὸ κάλλος συμπεριανο-
 μένων, ταύτας εἰληφότες προσήγον. πάντες γὰρ ἔτι 2
 καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατευόμενοι ἔχοντες τὰ
 πλείστου ἄξια στρατεύονται, λέγοντες ὅτι μᾶλλον
 μάχονται ἂν εἰ τὰ φίλτατα παρείη· τούτοις γὰρ φασιν
 10 ἀνάγκην εἶναι προθύμως ἀλέξειν. ἴσως μὲν οὖν οὕ-
 τως ἔχει, ἴσως δὲ καὶ ποιοῦσιν αὐτὰ τῇ ἡδονῇ χαρι-
 ζόμενοι.

Ὁ δὲ Κῦρος θεωρῶν τὰ τῶν Μήδων ἔργα καὶ 3
 Ὑρκανίων ὥσπερ κατεμέμφετο καὶ αὐτὸν
 15 καὶ τοὺς σὺν αὐτῷ, εἰ οἱ ἄλλοι τοῦτον
 τὸν χρόνον ἀκμάζειν τε μᾶλλον ἑαυτῶν
 ἐδόκουν καὶ προσκτᾶσθαι τι, αὐτοὶ δ' ἐν
 ἀργοτέρᾳ χώρᾳ ἱπομένειν. καὶ γὰρ διὴ
 οἱ ἀπάγοντες καὶ ἀποδεικνύντες Κύρῳ ἂ ἦγον πάλιν
 20 ἀπήλαυνον, μεταδιώκοντες τοὺς ἄλλους· ταῦτα γὰρ
 σφίσιν ἔφασαν προστετάχθαι ποιεῖν ὑπὸ τῶν ἀρχόν-

Cyrus regrets
 the exclusion of
 the Persians from
 the fame and
 plunder won by
 the Medes and
 Hyrcanians.

των. δακνόμενος δὴ ὁ Κῦρος ἐπὶ τούτοις ταῦτα μὲν ὅμως κατεχώριζε· συνεκάλει δὲ πάλιν τοὺς ταξιάρχους, καὶ στὰς ὅπου ἔμελλον πάντες ἀκούσεσθαι τὰ βουλευόμενα λέγει τάδε·

25

- 4 “Ὅτι μὲν, ὦ ἄνδρες φίλοι, εἰ κατὰσχοιμεν τὰ νῦν προφαινόμενα, μεγάλα μὲν ἂν ἴπασι Πέρσαις ἀγαθὰ γένοιτο, μέγιστα δ’ ἂν εἰκότως ἡμῖν δι’ ὧν πρᾶττεται, πάντες οἶμαι γιγνώσκομεν· ὅπως δ’ ἂν αὐτῶν ἡμεῖς 30 κύριοι γιγνοίμεθα, μὴ αὐτάρκεις ὄντες κτήσασθαι αὐτά, εἰ μὴ ἔσται οἰκείου ἵππικόν Πέρσαις,
- 5 τοῦτο ἐγὼ οὐκέτι ὀρώ. ἐννοεῖτε γὰρ δὴ, ἔφη· ἔχομεν ἡμεῖς οἱ Πέρσαι ὅπλα οἷς δοκοῦμεν τρέπεσθαι τοὺς πολεμίους ὁμόσε ἰόντες· καὶ δὴ τρεπόμενοι πῶς ἢ 35 ἱππέας ἢ τοξότας ἢ πελταστὰς ἄνευ ἵππων ὄντες δυναίμεθ’ ἂν φεύγοντας ἢ λαβεῖν ἢ κατακανεῖν; τίνες δ’ ἂν φοβοῖντο ἡμᾶς προσιόντες κακοῦν ἢ τοξόται ἢ ἀκοντισταὶ ἢ ἱππεῖς, εὖ εἰδότες ὅτι οὐδεὶς αὐτοῖς κίνδυνος ὑφ’ ἡμῶν κακόν τι παθεῖν μᾶλλον ἢ ὑπὸ τῶν 40
- 6 πεφυκότων δένδρων; εἰ δ’ οὕτω ταῦτ’ ἔχει, οὐκ ἔνδηλον ὅτι οἱ νῦν παρόντες ἡμῖν ἱππεῖς νομίζουσι πάντα τὰ ὑποχείρια γιγνόμενα ἑαυτῶν εἶναι οὐχ ἥττον ἢ ἡμέτερα, ἴσως δὲ νῆ Δία καὶ μᾶλλον; νῦν μὲν οὖν οὕτω ταῦτ’ ἔχει κατ’ ἀνάγκην. εἰ δ’ ἡμεῖς ἱππι- 45 κὸν κτησαίμεθα μὴ χειρόν τούτων, οὐ πᾶσιν ἡμῖν καταφανὲς ὅτι τοὺς τ’ ἂν πολεμίους δυναίμεθα καὶ ἄνευ τούτων ποιεῖν ὅσαπερ νῦν σὺν τούτοις, τούτους τε ἔχοιμεν ἂν τότε μετριώτερον πρὸς ἡμᾶς φρονούντας; ὅποτε γὰρ παρῆναι ἢ ἀπείναι βούλουντο, ἥττον 50 ἂν ἡμῖν μέλοι, εἰ αὐτοὶ ἄνευ τούτων ἀρκοῖμεν ἡμῖν
- 8 αὐτοῖς. εἰεν· ταῦτα μὲν δὴ οἶμαι οὐδεὶς ἂν ἀντιγνώ-

His speech proposing that the Persians should take the horses left behind by the Assyrians and practise riding.

μονήσσειε μὴ οὐχὶ τὸ πᾶν διαφέρειν Περσῶν γενέσθαι
 οἰκεῖον ἵππικόν· ἀλλ' ἐκείνο ἴσως ἐννοεῖτε πῶς ἂν
 55 τοῦτο γένοιτο. ἄρ' οὖν σκεψώμεθα, εἰ βουλοίμεθα
 καθιστάναι ἵππικόν, τί ἡμῖν ὑπάρχει καὶ τίνος ἐνδεῖ;
 οὐκοῦν ἵπποι μὲν οὗτοι πολλοὶ ἐν τῷ στρατοπέδῳ 9
 κατειλημμένοι καὶ χαλινοὶ οἷς πείθονται καὶ τᾶλλα
 ὅσα δεῖ ἵπποις ἔχουσι χρήσθαι. ἀλλὰ μὴν καὶ οἷς γε
 60 δεῖ ἄνδρα ἵππέα χρήσθαι ἔχομεν, θώρακας μὲν ἐρύματα
 τῶν σωμάτων, παλτὰ δὲ οἷς καὶ μεθιέντες καὶ ἔχον-
 τες χρώμεθ' ἂν. τί δὴ τὸ λοιπόν; δῆλον ὅτι ἀνδρῶν 10
 δεῖ. οὐκοῦν τοῦτο μάλιστα ἔχομεν· οὐδὲν γὰρ οὕτως
 ἡμέτερόν ἐστιν ὡς ἡμεῖς ἡμῖν αὐτοῖς. ἀλλ' ἐρεῖ τις
 65 ἴσως ὅτι οὐκ ἐπιστάμεθα. μὰ Δί' οὐδὲ γὰρ τούτων
 τῶν ἐπισταμένων νῦν πρὶν μαθεῖν οὐδεὶς ἠπίστατο.
 ἀλλ' εἴποι ἂν τις ὅτι παῖδες ὄντες ἐμάνθανον. καὶ 11
 πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φρα-
 ζόμενα καὶ δεικνύμενα ἢ ἄνδρες; πότεροι δὲ ἂν μά-
 70 θωσιν ἱκανώτεροι τῷ σώματι ἐκπονεῖν, οἱ παῖδες ἢ
 οἱ ἄνδρες; ἀλλὰ μὴν σχολή γε ἡμῖν μαυθάνειν ὅση 12
 οὔτε παισὶν οὔτε ἄλλοις ἀνδράσιν· οὔτε γὰρ τοξεύειν
 ἡμῖν μαθητέον ὥσπερ τοῖς παισὶ· προεπιστάμεθα γὰρ
 τοῦτο· οὔτε μὴν ἀκοντίζειν· ἐπιστάμεθα γὰρ καὶ
 75 τοῦτο· ἀλλ' οὐδὲ μὴν, ὥσπερ τοῖς ἄλλοις ἀνδράσι
 τοῖς μὲν γεωργίαι ἀσχολίαν παρέχουσι, τοῖς δὲ τέχναι,
 τοῖς δὲ ἄλλα οἰκεῖα· ἡμῖν δὲ στρατεύεσθαι οὐ μόνον
 σχολή, ἀλλὰ καὶ ἀνάγκη. ἀλλὰ μὴν οὐχ ὥσπερ ἄλλα 13
 80 πολλὰ τῶν πολεμικῶν χαλεπὰ μὲν, χρήσιμα δέ· ἵπ-
 πικὴ δὲ οὐκ ἐν ὁδῷ μὲν ἡδίῳ ἢ αὐτοῖν τοῖν ποδοῖν πο-
 ρεύεσθαι; ἐν δὲ σπουδῇ οὐχ ἡδὺ ταχὺ μὲν φίλῳ παρα-
 γενέσθαι, εἰ δέοι, ταχὺ δέ, εἴτε ἄνδρα εἴτε θῆρα δέοι
 διώκεσθαι, καταλαβεῖν; ἐκείνο δὲ οὐχὶ εὐπετέες τό,

ὅτι ἂν δέῃ ὄπλον φέρειν, τὸν ἵππον τοῦτο συμφέ-
 14 ρειν; οὐκουν ταυτό γ' ἐστὶν ἔχειν τε καὶ φέρειν. ὃ 85
 γε μὴν μάλιστ' ἂν τις φοβηθείη, μὴ εἰ δεήσῃ ἐφ'
 ἵππου κινδυνεύειν ἡμᾶς πρότερον πρὶν ἀκριβοῦν τὸ
 ἔργον τοῦτο, κἄπειτα μήτε πεζοὶ ἔτι ὦμεν μήτε πω
 ἵππεῖς ἱκανοί, ἀλλ' οὐδὲ τοῦτο ἀμήχανον· ὅπου γὰρ
 ἂν βουλώμεθα, ἐξέσται ἡμῖν πεζοῖς εὐθὺς μάχεσθαι· 90
 οὐδὲν γὰρ τῶν πεζικῶν ἀπομαθησόμεθα ἵππεύειν μαν-
 θάνοντες.'

15 Κῦρος μὲν οὕτως εἶπε· Χρυσάντας δὲ συναγο-
 ρεύων αὐτῷ ὧδε ἔλεξεν·

‘Ἄλλ' ἐγὼ μὲν, ἔφη, οὕτως ἐπιθυμῶ ἵππεύειν 95
 μαθεῖν, ὡς νομίζω, ἣν ἵππεὺς γένωμαι,
 16 Speech of Chry-
santas in favour of
this proposal. ἄνθρωπος πτηνὸς ἔσεσθαι. νῦν μὲν γὰρ
 ἔγωγε ἀγαπῶ ἣν γ' ἐξ ἴσου τῷ θεῖν ὀρμηθεὶς ἀν-
 θρώπων μόνον τῇ κεφαλῇ πρόσχω, καὶ θηρίου παρα-
 θέον ἰδὼν δυνασθῶ διατεινόμενος φθάσαι ὥστε ἀκον- 100
 τίσαι ἢ τοξεύσαι πρὶν πάνυ πρόσω αὐτὸ γενέσθαι.
 ἣν δ' ἵππεὺς γένωμαι, δυνήσομαι μὲν ἄνδρα ἐξ ὄψεως
 μήκους καθαιρεῖν· δυνήσομαι δὲ θηρία διώκων τὰ μὲν
 ἐκ χειρὸς παίειν καταλαμβάνων, τὰ δὲ ἀκοντίζειν
 ὥσπερ ἐστηκότα· καὶ γὰρ ἐὰν ἀμφότερα ταχέα ᾖ, 105
 ὅμως ἐὰν πλησίον γίγνηται ἀλλήλων, ὥσπερ τὰ ἐστη-
 17 κότα ἐστίν. ὃ δὲ δὴ μάλιστα δοκῶ ζῶων, ἔφη, ἐζη-
 λωκέναι ἵπποκενταύρους, εἰ ἐγένοντο ὥστε προβου-
 λεύεσθαι μὲν ἀνθρώπου φρονήσῃ, ταῖς δὲ χερσὶ τὸ
 δέον παλαμᾶσθαι, ἵππου δὲ τάχος ἔχειν καὶ ἰσχύν, 110
 ὥστε τὸ μὲν φεύγον αἰρεῖν, τὸ δ' ὑπομένον ἀνατρέ-
 πειν, οὐκοῦν πάντα καὶ γὰρ ταῦτα ἵππεὺς γενόμενος
 18 συγκομίζομαι πρὸς ἑμαυτόν. προνοεῖν μὲν γε ἔξω
 πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφο-

115 ῥήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω
 τῇ τοῦ ἵππου ῥύμῃ, ἀλλ' οὐ συμπεφυκῶς δεδήσομαι
 ὥσπερ οἱ ἵπποκένταυροι· οὐκοῦν τοῦτό γε κρεῖττον ἢ 19
 συμπεφυκέναι. τοὺς μὲν γὰρ ἵπποκενταύρους οἶμαι
 ἔγωγε πολλοῖς μὲν ἀπορεῖν τῶν ἀνθρώποις ἡύρημένων
 120 ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοῖς δὲ τῶν ἵπποις
 πεφυκότων ἡδέων—πῶς αὐτῶν χρὴ ἀπολαύειν. ἐγὼ 20
 δὲ ἦν ἵππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι,
 τὰ τοῦ ἵπποκενταύρου δήπου διαπράξομαι· ὅταν δὲ
 καταβῶ, δειπνήσω καὶ ἀμφιέσομαι καὶ καθευδήσω
 125 ὥσπερ οἱ ἄλλοι ἄνθρωποι· ὥστε τί ἄλλο ἢ διαιρετὸς
 ἵπποκένταυρος καὶ πάλιν σύνθετος γίγνομαι; ἔτι δ', 21
 ἔφη, καὶ τοῖσδε πλεονεκτήσω τοῦ ἵπποκενταύρου· ὁ
 μὲν γὰρ δυοῖν ὀφθαλμοῖν ἑώρα τε καὶ δυοῖν ὥτοι
 ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι,
 130 τέτταρσι δὲ ὥσιν αἰσθήσομαι· πολλὰ γάρ φασι καὶ
 ἵππον ἀνθρώπου τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν,
 πολλὰ δὲ τοῖς ὥσιν προακούοντα σημαίνειν. ἐμὲ μὲν
 οὖν, ἔφη, γράφε τῶν ἵππεύειν ὑπερεπιθυμούντων.

Νῆ τὸν Δί', ἔφασαν οἱ ἄλλοι πάντες, καὶ ἡμᾶς γε.
 135 ἐκ τούτου δὴ ὁ Κύρος λέγει, Τί οὖν, ἔφη, ἐπεὶ σφόδρα 22
 ἡμῖν δοκεῖ ταῦτα, εἰ καὶ νόμον ἡμῖν αὐτοῖς ποιησαί-
 μεθα αἰσχυρὸν εἶναι, οἷς ἂν ἵππους ἐγὼ πορίσω, ἦν τις
 φανῇ πεζῇ ἡμῶν πορευόμενος, ἦν τε πολλὴν ἦν τε
 ὀλίγην ὁδὸν δέῃ διελθεῖν; ἵνα καὶ παντάπασιν ἵππο-
 140 κενταύρους ἡμᾶς οἶωνται ἄνθρωποι εἶναι. ὁ μὲν 23
 οὕτως ἐπήρετο, οἱ δὲ πάντες συνήνεσαν· ὥστ' ἔτι καὶ
 νῦν ἐξ ἐκείνου χρῶνται Πέρσαι οὕτω, καὶ οὐδεὶς ἂν
 τῶν καλῶν καγαθῶν ἐκὼν ὀφθείη Περσῶν οὐδαμῇ
 πεζὸς ἰών. οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις
 ἦσαν.

- 1 Ἡνίκα δ' ἦν ἔξω μέσου ἡμέρας, προσήλαννον μὲν IV
 οἱ Μῆδοι ἱππεῖς καὶ Ὑρκάνιοι, ἵππους τε
 ἄγοντες αἰχμαλώτους καὶ ἄνδρας· ὅσοι
 γὰρ τὰ ὄπλα παρεδίδοσαν, οὐ κατέκανον·
- 2 ἐπεὶ δὲ προσήλασαν, πρῶτον μὲν αὐτῶν ἐπυνθάνετο 5
 ὁ Κῦρος εἰ σωθεῖεν πάντες αὐτῶ· ἐπεὶ δὲ τοῦτ' ἔφα-
 σαν, ἐκ τούτου ἡρώτα τί ἔπραξαν. οἱ δὲ διηγοῦντο ἅ
 τ' ἐποίησαν καὶ ὡς ἀνδρείως ἕκαστα ἐμεγαληγόρουν.
- 3 ὁ δὲ διήκουέ τε ἡδέως πάντων ἃ ἐβούλοντο λέγειν·
 ἔπειτα δὲ καὶ ἐπήνεσεν αὐτοὺς οὕτως· 'Ἀλλὰ καὶ 10
 δῆλοί τοι, ἔφη, ἐστὲ ὅτι ἄνδρες ἀγαθοὶ ἐγένεσθε· καὶ
 γὰρ μείζους φαίνεσθε καὶ καλλίους καὶ γοργότεροι ἢ
- 4 πρόσθεν ἰδεῖν. ἐκ δὲ τούτου ἐπυνθάνετο ἤδη αὐτῶν
 καὶ ὁπόσῃν ὁδὸν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα. οἱ
 δ' ἔλεγον ὅτι καὶ πολλὴν διελάσειαν καὶ πᾶσα οἰκοῖτο 15
 καὶ μεστὴ εἴη καὶ οἰῶν καὶ αἰγῶν καὶ βοῶν καὶ ἵππων
- 5 καὶ σίτου καὶ πάντων ἀγαθῶν. Δυσκοῖν ἄν, ἔφη, ἐπι-
 μελητέον ἡμῖν εἴη, ὅπως τε κρείττους ἐσόμεθα τῶν
 ταῦτα ἐχόντων καὶ ὅπως αὐτοὶ μενούσιν· οἰκουμένη
 μὲν γὰρ χώρα πολλοῦ ἄξιον κτῆμα· ἐρήμη δ' ἀν- 20
 θρώπων οὔσα ἐρήμη καὶ τῶν ἀγαθῶν γίγνεται.
- 6 τοὺς μὲν οὖν ἀμυνομένους, ἔφη, οἶδα ὅτι κατεκάνετε,
 ὀρθῶς ποιοῦντες· τοῦτο γὰρ μάλιστα σώζει τὴν
 νίκην· τοὺς δὲ παραδιδόντας αἰχμαλώτους ἡγάγετε·
 οὓς εἰ ἀφείημεν, τοῦτ' αὖ σύμφορον ἄν, ὡς ἐγώ 25
 7 φημι, ποιήσαιμεν· πρῶτον μὲν γὰρ νῦν οὐκ ἂν φυ-
 λάττεσθαι οὐδὲ φυλάττειν ἡμᾶς τούτους δέοι, οὐδ' αὖ
 σιτοποιεῖν τούτοις· οὐ γὰρ λιμῶ γε δήπου κατακα-
 νοῦμεν αὐτούς· ἔπειτα δὲ τούτους ἀφέντες πλείοσιν
 8 αἰχμαλώτοις χρῆσόμεθα. ἦν γὰρ κρατῶμεν τῆς χώρας· 30
 πάντες ἡμῖν οἱ ἐν αὐτῇ οἰκοῦντες αἰχμάλωτοι ἔσονται,

μᾶλλον δὲ τούτους ζῶντας ἰδόντες καὶ ἀφεθέντας με-
 νούσιν οἱ ἄλλοι καὶ πείθεσθαι αἰρήσονται μᾶλλον ἢ
 μάχεσθαι. ἐγὼ μὲν οὖν οὕτω γιγνώσκω· εἰ δ' ἄλλο
 35 τις ὁρᾷ ἄμεινον, λεγέτω· οἱ δὲ ἀκούσαντες συνήνουν
 ταῦτα ποιεῖν. οὕτω δὴ ὁ Κῦρος καλέσας τοὺς αἰχμα- 9
 λώτους λέγει τοιάδε·

“Ἄνδρες, ἔφη, νῦν τε ὅτι ἐπείθεσθε τὰς ψυχὰς 10
 περιεποιήσασθε, τοῦ τε λοιποῦ, ἣν οὕτω
 40 ποιῆτε, οὐδ' ὅτι οὖν καινὸν ἔσται ὑμῖν
 ἄλλ' ἢ οὐχ ὁ αὐτὸς ἄρξει ὑμῶν ὅσπερ
 καὶ πρότερον· οἰκήσετε δὲ τὰς αὐτὰς οἰκίας καὶ
 χώραν τὴν αὐτὴν ἐργάσεσθε καὶ γυναιξὶ ταῖς αὐταῖς
 συνοικήσετε καὶ παίδων τῶν ὑμετέρων ἄρξετε ὥσπερ
 45 νῦν· ἡμῖν μέντοι οὐ μαχεῖσθε οὐδὲ ἄλλῳ οὐδενί· ἡνί- 11
 κα δ' ἂν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα.
 ὅπως δὲ μῆδ' ἐπαγγέλλῃ μηδεὶς ὑμῖν στρατεύειν,
 τὰ ὅπλα πρὸς ἡμᾶς κομίσαστε· καὶ τοῖς μὲν κομίζου-
 σιν ἔσται εἰρήνη καὶ ἃ λέγομεν ἀδόλως· ὅπόσοι δ' ἂν
 50 τὰ πολεμικὰ μὴ ἀποφέρωσιν ὅπλα, ἐπὶ τούτους ἡμεῖς
 καὶ δὴ στρατευσόμεθα. ἔαν δέ τις ὑμῶν καὶ ἰὼν ὡς 12
 ἡμᾶς εὐνοϊκῶς καὶ πράττων τι καὶ διδάσκων φαίνη-
 ται, τούτον ἡμεῖς ὡς εὐεργέτην καὶ φίλον, οὐχ ὡς
 δοῦλον περιέψομεν. ταῦτα οὖν, ἔφη, αὐτοί τε ἴστε
 55 καὶ τοῖς ἄλλοις διαγγέλλετε. ἦν δ' ἄρα, ἔφη, ὑμῶν 13
 βουλομένων ταῦτα μὴ πείθονται τινες, ἐπὶ τούτους
 ἡμᾶς ἄγετε, ὅπως ὑμεῖς ἐκείνων, μὴ ἐκεῖνοι ὑμῶν
 ἄρχωσιν.”

“Ὁ μὲν δὴ ταῦτ' εἶπεν· οἱ δὲ προσεκύνουν τε καὶ
 60 ὑπισχνοῦντο ταῦτα ποιήσιν.

Ἐπεὶ δ' ἐκεῖνοι ὥχοντο, ὁ Κῦρος εἶπεν·

“Ὡρα δὴ, ὦ Μῆδοι καὶ Ἀρμένιοι, δειπνεῖν πάσιν

V

Indifference of the Persian men-at-arms to the pleasures of the table, while their allies are feasting.

ἡμῖν· παρεσκευάσται δὲ ὑμῖν τὰ πιτήδεια
ὥς ἡμεῖς βέλτιστα ἐδυνάμεθα. ἀλλ' ἴτε
καὶ ἡμῖν πέμπετε τοῦ πεποιημένου σίτου
τὸν ἡμισυν· ἱκανὸς δὲ ἀμφοτέροις πεποίη- 5
ται· ὄψον δὲ μὴ πέμπετε μηδὲ πιεῖν· ἱκανὰ γὰρ ἔχο-
2 μεν παρ' ἡμῖν αὐτοῖς παρεσκευασμένα. καὶ ὑμεῖς δέ,
ὦ Ἑρκάνιοι, ἔφη, διάγετε αὐτοὺς ἐπὶ τὰς σκηνάς, τοὺς
μὲν ἄρχοντας ἐπὶ τὰς μεγίστας, γιγνώσκετε δέ, τοὺς
δ' ἄλλους ὥς ἂν δοκῇ κάλλιστα ἔχειν· καὶ αὐτοὶ δὲ 10
δειπνεῖτε ὅπουπερ ἡδιστον ὑμῖν· σῶ μὲν γὰρ ὑμῖν
καὶ ἀκέρατοι αἱ σκηναί· παρεσκευάσται δὲ καὶ ἐνθά-
3 δε ὥσπερ καὶ τούτοις. καὶ τοῦτο δὲ ἴστε ἀμφοτέροι
ὅτι τὰ μὲν ἔξω ὑμῖν ἡμεῖς νυκτοφυλακήσομεν, τὰ δ'
ἐν ταῖς σκηναῖς αὐτοὶ ὁράτε καὶ τὰ ὅπλα εὖ τίθεσθε· 15
οἱ γὰρ ἐν ταῖς σκηναῖς οὐπω φίλοι ἡμῖν.

4 Οἱ μὲν δὴ Μῆδοι καὶ οἱ ἀμφὶ Τιγράνην ἐλοῦντο,
καί, ἦν γὰρ παρεσκευασμένα, ἱμάτια μεταλαβόντες
ἐδειπνουν, καὶ οἱ ἵπποι αὐτοῖς εἶχον τὰ πιτήδεια· καὶ
τοῖς Πέρσαις δὲ ἔπεμπον τῶν ἄρτων τοὺς ἡμίσεις. 20
ὄψον δὲ οὐκ ἔπεμπον οὐδ' οἶνον, οἴομενοι ἔχειν τοὺς
ἀμφὶ Κῦρον ἔτι ἄφθονα ταῦτα. ὁ δὲ Κῦρος ταῦτα
ἔλεγεν, ὄψον μὲν τὸν λιμόν, πιεῖν δ' ἀπὸ τοῦ παραρ-
5 ρέοντος ποταμοῦ. ὁ μὲν οὖν Κῦρος δειπνίσας τοὺς
Πέρσας, ἐπεὶ συνεσκότασε, κατὰ περπά- 25

The Persians are drafted off to keep watch by night about the camp.

δας καὶ κατὰ δεκάδας πολλοὺς αὐτῶν
διέπεμψε καὶ ἐκέλευσε κύκλῳ τοῦ στρα-
τοπέδου κρυπτεῖν, νομίζων ἅμα μὲν
φυλακὴν ἔσεσθαι, ἂν τις ἔξωθεν προσίῃ, ἅμα δέ, ἂν
τις ἔξω φέρων χρήματα ἀποδιδράσκη, ἀλώσεσθαι 30
αὐτόν· καὶ ἐγένετο οὕτω· πολλοὶ μὲν γὰρ ἀπεδίδρασ-
6 κουν, πολλοὶ δὲ ἐάλωσαν. ὁ δὲ Κῦρος τὰ μὲν χρήματα

τοὺς λαβόντας εἷα ἔχειν, τοὺς δὲ ἀνθρώπους ἀπο-
σφάξαι ἐκέλευσεν· ὥστε τοῦ λοιποῦ οὐδὲ βουλόμενος 7
35 ἂν ἡῖρες ῥαδίως τὸν νύκτωρ πορευόμενον. οἱ μὲν δὴ
Πέρσαι οὕτω διήγον· οἱ δὲ Μῆδοι καὶ εὖωχούντο καὶ
ἔπινον καὶ ἡυλούντο καὶ πάσης εὐθυμίας ἀνεπίμ-
πλαντο· πολλὰ γὰρ καὶ τὰ τοιαῦτα ἦλω, ὥστε μὴ
ἀπορεῖν ἔργων τοὺς ἐγρηγορότας.

40 Ὁ δὲ Κυαξάρης ὁ τῶν Μήδων βασιλεὺς τὴν μὲν 8
νύκτα ἐν ᾗ ἐξῆλθεν ὁ Κῦρος αὐτός τε
ἐμεθύσκετο μεθ' ὧνπερ ἐσκήνου ὡς ἐπ'
εὐτυχία, καὶ τοὺς ἄλλους δὲ Μήδους ὄρετο
παρεῖναι ἐν τῷ στρατοπέδῳ πλὴν ὀλίγων,
45 ἀκούων θόρυβον πολύν· οἱ γὰρ οἰκέται
τῶν Μήδων, ἅτε τῶν δεσποτῶν ἀπεληλυθότων, ἀνει-
μένως ἔπινον καὶ ἐθορύβουν, ἄλλως τε καὶ ἐκ τοῦ Ἀσ-
συρίου στρατεύματος καὶ οἶνον καὶ ἄλλα πολλὰ εἰ-
ληφότες. ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἐπὶ θύρας οὐδεὶς 9
50 ἦκε πλὴν οὔπερ καὶ συνεδείπνουν, καὶ τὸ στρατόπε-
δον ἦκουε κενὸν εἶναι τῶν Μήδων καὶ τῶν ἱππέων,
καὶ ἑώρα, ἐπειδὴ ἐξῆλθεν, οὕτως ἔχοντα, ἐνταῦθα δὴ
ἐβριμούτο τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλι-
πόντας αὐτὸν ἔρημον οἴχεσθαι, καὶ εὐθύς, ὥσπερ λέ-
55 γεται ὠμὸς εἶναι καὶ ἀγνώμων, τῶν παρόντων κελεύει
τινὰ λαβόντα τοὺς ἑαυτοῦ ἱππέας πορεύεσθαι ὡς τά-
χιστα ἐπὶ τὸ ἀμφὶ Κῦρον στράτευμα καὶ λέγειν τάδε·
“Ὡμην μὲν ἔγωγε, οὐδ' ἂν σέ, ὦ Κῦρε, περὶ ἐμοῦ 10
οὕτως ἀπρονοήτως βουλευσαί, εἰ δὲ Κῦρος οὕτω γι-
60 γνώσκει, οὐκ ἂν ὑμᾶς, ὦ Μῆδοι, ἐθελῆσαι οὕτως
ἔρημον ἐμὲ καταλιπεῖν. καὶ νῦν, ἂν μὲν Κῦρος
βούληται, εἰ δὲ μή, ὑμεῖς γε τὴν ταχίστην πά-
ρεστε· ταῦτα δὴ ἐπέστειλεν. ὁ δὲ ταπτόμενος 11

Cyaxarès, find-
ing that so many
of his army
had volunteered,
sends an angry
message to him,
ordering them to
return instantly.

πορεύεσθαι ἔφη, Καὶ πῶς, ὦ δέσποτα, ἐγὼ εὐρήσω
ἐκείνους; 65

Πῶς δὲ Κῦρος, ἔφη, καὶ οἱ σὺν αὐτῷ ἐφ' οὓς
ἐπορεύοντο;

“Ὅτι νῆ Δί’, ἔφη, ἀκούω ἀφεστηκότας τῶν
πολεμίων Ὑρκανίους τινὰς καὶ ἐλθόντας δεῦρο οἴ-
χεσθαι ἡγούμενους αὐτῷ. 70

12 Ἀκούσας δὲ ταῦτα ὁ Κναξάρης πολὺ μᾶλλον ἔτι
τῷ Κύρῳ ὠργίζετο τῷ μῆδ’ εἰπεῖν αὐτῷ ταῦτα, καὶ
πολλῇ σπουδῇ μᾶλλον ἔπεμπεν ἐπὶ τοὺς Μήδους, ὥς
ψιλώσων αὐτόν, καὶ ἰσχυρότερον ἔτι ἢ πρόσθεν τοῖς
Μήδοις ἀπειλῶν ἀπεκάλει, καὶ τῷ πεμπομένῳ δὲ 75
ἡπείλει, εἰ μὴ ἰσχυρῶς ταῦτα ἀπαγγέλλοι.

13 Ὁ μὲν δὴ πεμπόμενος ἐπορεύετο ἔχων τοὺς ἑαυ-
τοῦ ἱππέας ὥς ἑκατόν, ἀνιῶμενος ὅτι οὐ καὶ αὐτὸς
τότε ἐπορεύθη μετὰ τοῦ Κύρου. ἐν δὲ τῇ ὁδῷ πο-
ρευόμενοι διασχισθέντες τρίβῳ τινὶ ἐπλανῶντο, καὶ 80
οὐ πρόσθεν ἀφίκοντο ἐπὶ τὸ φίλιον στράτευμα πρὶν
ἐντυχόντες ἀποχωροῦσί τισι τῶν Ἀσσυρίων ἡνάγ-
κασαν αὐτοὺς ἡγεῖσθαι· καὶ οὕτως ἀφικνοῦνται τὰ

14 πυρὰ κατιδόντες ἀμφὶ μέσας πῶς νύκτας. ἐπεὶ δ’
ἐγένοντο πρὸς τῷ στρατοπέδῳ, οἱ φύλακες, ὥσπερ 85
εἰρημένον ἦν ὑπὸ Κυρου, οὐκ εἰσέφρηκαν αὐτοὺς πρὸ
ἡμέρας. ἐπεὶ δὲ ἡμέρα ὑπέφαινε, πρῶτον μὲν τοὺς
μάγους καλέσας ὁ Κῦρος τὰ τοῖς θεοῖς νομιζόμενα
ἐπὶ τοῖς τοιούτοις ἀγαθοῖς ἐξαιρεῖσθαι ἐκέλευε. καὶ

15 οἱ μὲν ἀμφὶ ταῦτα εἶχον· ὁ δὲ συγκαλέσας τοὺς 90
ὁμοτίμους εἶπεν· “Ἄνδρες, ὁ μὲν θεὸς προφαίνει
πολλὰ κάγαθά· ἡμεῖς δὲ οἱ Πέρσαι ἐν
τῷ παρόντι ὀλίγοι ἐσμέν ὥς ἐγκρατεῖς
εἶναι αὐτῶν· εἴτε γάρ, ὅποσα ἂν προσ-

Speech of Cy-
rus to the Peers,
announcing his
intention to send

95 εργασόμεθα, μὴ φυλάξομεν, πάλιν ταῦτα α messenger to
 ἀλλότρια ἔσται· εἴτε καταλείψομέν τινας Persia to solicit
 ἡμῶν αὐτῶν φύλακας ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις, reinforcements.
 αὐτίκα οὐδεμίαν ἰσχὺν ἔχοντες ἀναφανούμεθα. δοκεῖ 16
 οὖν μοι ὡς τάχιστα ἵεναι τινὰ ὑμῶν εἰς Πέρσας καὶ
 100 διδάσκειν ἅπερ ἐγὼ λέγω, καὶ κελεύειν ὡς τάχιστα
 ἐπιπέμπειν στράτευμα, εἴπερ ἐπιθυμοῦσι Πέρσαι τὴν
 ἀρχὴν τῆς Ἀσίας αὐτοῖς καὶ τὴν κάρπωσιν γενέσθαι.
 ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος, καὶ ἰὼν ταῦτα 17
 λέγε, καὶ ὅτι οὓς ἂν πέμπωσι στρατιώτας, ἐπειδὰν
 105 ἔλθωσι παρ' ἐμέ, ἐμοὶ μελήσει περὶ τροφῆς αὐτοῖς.
 ἃ δ' ἔχομεν ἡμεῖς, ὁρᾷς μὲν αὐτός, κρύπτει δὲ τούτων
 μηδέν, ὅτι δὲ τούτων ἐγὼ πέμπων εἰς Πέρσας καλῶς
 καὶ νομίμως ποιοίην ἄν, τὰ μὲν πρὸς τοὺς θεοὺς τὸν
 πατέρα ἐρώτα, τὰ δὲ πρὸς τὸ κοινὸν τὰς ἀρχάς.
 110 πεμφάντων δὲ καὶ ὀπτῆρας ὧν πράττομεν καὶ φρασ-
 τῆρας ὧν ἐρωτῶμεν. καὶ σὺ μὲν, ἔφη, συσκευάζου
 καὶ τὸν λόχον προπομπὸν ἄγε.'

Ἐκ τούτου δὲ καὶ τοὺς Μήδους ἐκάλει, καὶ ἅμα ὁ 18
 παρὰ τοῦ Κυαξάρου ἄγγελος παρίσταται,
 115 καὶ ἐν πᾶσι τὴν τε πρὸς Κῦρον ὀργὴν καὶ
 τὰς πρὸς Μήδους ἀπειλὰς αὐτοῦ ἔλεγε· Cyrus's politic
 καὶ τέλος εἶπεν, ὅτι ἀπιέναι Μήδους conduct towards
 κελεύει, καὶ εἰ Κῦρος μένειν βούλεται. οἱ μὲν οὖν 19 the messenger of
 Μῆδοι ἀκούσαντες τοῦ ἀγγέλου ἐσίγησαν, ἀποροῦντες Cyaxarès, whom
 120 μὲν πῶς χρὴ καλοῦντος ἀπειθεῖν, φοβούμενοι δὲ πῶς he detains.
 χρὴ ἀπειλοῦντι ὑπακοῦσαι, ἄλλως τε καὶ εἰδότες τὴν
 ὁμότητα αὐτοῦ. ὁ δὲ Κῦρος εἶπεν·

‘Ἄλλ' ἐγώ, ὦ ἄγγελέ τε καὶ Μῆδοι, οὐδέν, ἔφη, 20
 θαυμάζω εἰ Κυαξάρης, πολλοὺς μὲν πολεμίους τότ'
 125 ἰδὼν, ἡμᾶς δὲ οὐκ εἰδὼς ὅτι πράττομεν, ὁκνεῖ περὶ τε

- ἡμῶν καὶ περὶ αὐτοῦ· ἐπειδὴν δὲ αἰσθῆται πολλοὺς
 μὲν τῶν πολεμίων ἀπολωλότας, πάντας δὲ ἀπεληλα-
 μένους, πρῶτον μὲν παύσεται φοβούμενος, ἔπειτα
 γνώσεται, ὅτι οὐ νῦν ἔρημος γίνεται, ἥνίκα οἱ φίλοι
 21 αὐτοῦ τοὺς ἐκείνου ἐχθροὺς ἀπολλύασιν. ἀλλὰ μὴν ¹³⁰
 μέμψεώς γε πῶς ἐσμέν ἄξιοι, εὖ τε ποιοῦντες ἐκείνου
 καὶ οὐδὲ ταῦτα αὐτοματίσαντες; ἀλλ' ἐγὼ μὲν ἐκείνου
 ἔπεισα εἰσαί με λαβόντα ὑμᾶς ἐξελθεῖν· ὑμεῖς δὲ οὐχ
 ὥς ἐπιθυμοῦντες τῆς ἐξόδου ἠρωτήσατε εἰ ἐξίοιτε, καὶ
 νῦν δεῦρο ἦκετε, ἀλλ' ὑπ' ἐκείνου κελευσθέντες ἐξίεναι, ¹³⁵
 ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη. καὶ ἡ ὀργὴ οὖν αὕτη,
 σάφ' οἶδα, ὑπὸ τε τῶν ἀγαθῶν πεπανθήσεται καὶ σὺν
 22 τῷ φόβῳ λήγοντι ἅπεισι. νῦν μὲν οὖν, ἔφη, σύ τε, ὦ
 ἄγγελε, ἀνάπαυσαι, ἐπεὶ καὶ πεπόνηκας, ἡμεῖς τε, ὦ
 Πέρσαι, ἐπεὶ προσδεχόμεθα πολεμίους ἥτοι μαχου- ¹⁴⁰
 μένους γε ἢ πεισομένους παρέσεσθαι, ταχθῶμεν ὥς
 κάλλιστα· οὕτω γὰρ ὀρωμένους εἰκὸς πλέον προανύ-
 τειν ὧν χρῆζομεν. σὺ δ', ἔφη, ὁ τῶν Ἑρκανίων ἄρ-
 χων, ὑπόμεινον προστάξας τοῖς ἡγεμόσι τῶν σῶν
 στρατιωτῶν ἐξοπλίζειν αὐτούς.
 23 Ἐπεὶ δὲ ταῦτα ποιήσας ὁ Ἑρκάνιος προσῆλθε,
 λέγει ὁ Κῦρος·

- 'Ἐγὼ δέ, ἔφη, ὦ Ἑρκάνιε, ἥδομαι αἰσθανόμενος
 ὅτι οὐ μόνον φιλίαν ἐπιδεικνύμενος πάρει, ἀλλὰ καὶ
 σύνεσιν φαίνει μοι ἔχειν. καὶ νῦν ὅτι συμφέρει ἡμῖν ¹⁵⁰
 ταῦτα δῆλον· ἐμοί τε γὰρ πολέμιοι Ἀσσύριοι, σοί τε
 24 νῦν ἐχθιόνες εἰσιν ἢ ἐμοί· οὕτως οὖν ἡμῖν ἀμφοτέροις
 βουλευτέον, ὅπως τῶν μὲν νῦν παρόντων μηδεὶς ἀπο-
 στατήσῃ ἡμῖν συμμάχων, ἄλλους δέ, εἰ δυνώμεθα,
 προσληψόμεθα. τοῦ δὲ Μήδου ἠκουες ἀποκαλοῦντος ¹⁵⁵
 τοὺς ἱππέας· εἰ δ' οὗτοι ἀπίαςιν, ἡμεῖς μόνοι οἱ πεζοὶ

μενουμέν. οὕτως οὖν δεῖ ποιεῖν ἐμὲ καὶ σὲ ὅπως ὁ 25
ἀποκαλῶν οὗτος καὶ αὐτὸς μένειν παρ' ἡμῖν βουλή-
σεται. σὺ μὲν οὖν εὐρὼν σκηνὴν δὸς αὐτῷ ὅπου
160 κάλλιστα διάξει πάντα τὰ δέοντα ἔχων· ἐγὼ δ' αὖ
πειράσομαι αὐτῷ ἔργον τι προστάξαι ὅπερ αὐτὸς
ἡδίων πράξει ἢ ἄπεισι· καὶ διαλέγου δὲ αὐτῷ ὅποσα
ἐλπίς γενέσθαι ἀγαθὰ πᾶσι τοῖς φίλοις, ἣν ταῦτ' εὖ
γένηται· ποιήσας μέντοι αὐτὰ ἦκε πάλιν παρ' ἐμέ·

165 Ὁ μὲν δὴ Ἵρκάνιος τὸν Μῆδον ᾤχετο ἄγων ἐπὶ 26
σκηνὴν· ὁ δ' εἰς Πέρσας ἰὼν παρὴν συνε-
σκευασμένος· ὁ δὲ Κῦρος αὐτῷ ἐπέστελλε
πρὸς μὲν Πέρσας λέγειν ἅ καὶ πρόσθεν
ἐν τῷ λόγῳ δεδήλωται, Κυμαξάρη δὲ ἀπο-
170 δοῦναι τὰ γράμματα. ἀναγνῶναι δέ σοι καὶ τὰ ἐπι-
στελλόμενα, ἔφη, βούλομαι, ἵνα εἰδὼς αὐτὰ ὁμολογῆς,
εἰάν τί σε πρὸς ταῦτα ἐρωτᾷ. ἐνὴν δὲ ἐν τῇ ἐπιστολῇ
τάδε·

Ἐκὺρος Κυμαξάρη χαίρειν. ἡμεῖς σε οὔτε ἔρημον 27
175 κατελίπομεν· οὐδεὶς γάρ, ὅταν ἐχθρῶν
κρατῇ, τότε φίλων ἔρημος γίγνεται· οὐδὲ
μὴν ἀποχωροῦντές γέ σε οἴομεθα ἐν κινδύνῳ καθι-
στάναι· ἀλλὰ ὅσῳ πλέον ἀπέχομεν, τοσούτῳ πλείονά
σοι τὴν ἀσφάλειαν ποιεῖν νομίζομεν· οὐ γὰρ οἱ ἐγγύ- 28
180 τατα τῶν φίλων καθήμενοι μάλιστα τοῖς φίλοις τὴν
ἀσφάλειαν παρέχουσιν, ἀλλ' οἱ τοὺς ἐχθροὺς μήκιστον
ἀπελαύνοντες μᾶλλον τοὺς φίλους ἐν ἀκινδύνῳ καθι-
στᾶσι. σκέψαι δὲ οἷω ὄντι μοι περὶ σὲ οἷος ὦν περὶ 29
ἐμὲ ἔπειτά μοι μέμφει. ἐγὼ μὲν γέ σοι ἡγαγον συμ-
185 μάχους, οὐχ ὅσους σὺ ἔπεισας, ἀλλ' ὅπόσους ἐγὼ
πλείστους ἐδυνάμην· σὺ δέ μοι ἔδωκας μὲν ἐν τῇ
φιλίᾳ ὄντι ὅσους πείσαι δυνασθείην· νῦν δ' ἐν τῇ

The messenger
to Persia bears
also a letter of re-
monstrance from
Cyrus to Cyaxa-
res.

The text of the
missive.

- πολεμία ὄντος οὐ τὸν θέλοντα ἀλλὰ πάντας ἀποκαλεῖς.
 30 τοιγαροῦν τότε μὲν ὥμην ἀμφοτέροις ὑμῖν χάριν ὀφεί-
 λειν· νῦν δὲ σύ μ' ἀναγκάζεις σοῦ μὲν ἐπιλαθέσθαι, 190
 τοῖς δὲ ἀκολουθήσασι πειρᾶσθαι πᾶσαν τὴν χάριν
 31 ἀποδιδόναι. οὐ μέντοι ἔγωγε σοὶ ὅμοιος δύναμαι γε-
 νέσθαι, ἀλλὰ καὶ νῦν πέμπων ἐπὶ στράτευμα εἰς
 Πέρσας ἐπιστέλλω, ὅπόσοι ἂν ἴωσιν ὡς ἐμέ, ἣν τι σὺ
 αὐτῶν δέῃ πρὶν ἡμᾶς ἐλθεῖν, σοὶ ὑπάρχειν, οὐχ ὅπως 195
 ἂν ἐθέλωσιν, ἀλλ' ὅπως ἂν σὺ βούλῃ χρῆσθαι αὐτοῖς.
 32 συμβουλεύω δέ σοι καίπερ νεώτερος ὢν μὴ ἀφαι-
 ρεῖσθαι ἂν δῶς, ἵνα μὴ σοι ἀντὶ χαρίτων ἔχθραι
 ὀφείλωνται, μηδ' ὄντινα βούλει πρὸς σέ ταχὺ ἐλθεῖν,
 ἀπειλοῦντα μεταπέμπεσθαι, μηδὲ φάσκοντα ἔρημον 200
 εἶναι ἅμα πολλοῖς ἀπειλεῖν, ἵνα μὴ διδάσκης αὐτοὺς
 33 σοῦ μὴ φροντίζειν. ἡμεῖς δὲ πειρασόμεθα παρεῖναι,
 ὅταν τάχιστα διαπραξώμεθα ἂ σοί τ' ἂν καὶ ἡμῖν
 νομίζομεν πραχθέντα κοινὰ γενέσθαι ἀγαθὰ. ἔρρωσο.
 34 Ταύτην αὐτῷ ἀπόδος καὶ ὅ,τι ἂν σε τούτων ἐρωτᾷ, 205
 ἢ γέγραπται σύμφαθι. καὶ γὰρ ἐγὼ ἐπιστέλλω σοι
 περὶ Περσῶν ἥπερ γέγραπται. τούτῳ μὲν οὕτως
 εἶπε, καὶ δούς τὴν ἐπιστολὴν ἀπέπεμπε, προσεντει-
 λάμενος οὕτω σπεύδειν ὥσπερ οἶδεν ὅτι συμφέρει
 ταχὺ παρεῖναι. 210
- 35 Ἐκ τούτου δὲ ἑώρα μὲν ἐξωπλισμένους ἤδη πάντας
 καὶ τοὺς Μήδους καὶ τοὺς Ὑρκανίους καὶ τοὺς ἀμφὶ
 Τιγράνην· καὶ οἱ Πέρσαι δὲ ἐξωπλισμένοι ἦσαν· ἥδη
 δέ τινες τῶν προσχώρων καὶ ἵππους ἀπῆγον καὶ
 36 ὅπλα ἀπέφερον. ὁ δὲ τὰ μὲν παλτὰ ὅπουπερ τοὺς 215
 πρόσθεν καταβάλλειν ἐκέλευσε, καὶ ἕκαον οἷς τοῦτο
 ἔργον ἦν ὁπόσων μὴ αὐτοὶ ἐδέοντο· τοὺς δ' ἵππους
 ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἂν

τι σημαυθῇ αὐτοῖς· τοὺς δ' ἄρχοντας τῶν ἱππέων καὶ
 220 Ἑρκανίων καλέσας τοιάδε ἔλεξεν·

Ἄνδρες φίλοι τε καὶ σύμμαχοι, μὴ θαυμάζετε ὅτι 37
 πολλάκις ὑμᾶς συγκαλῶ· καινὰ γὰρ ἡμῖν
 ὄντα τὰ παρόντα πολλὰ αὐτῶν ἐστὶν
 ἀσύντακτα· ἃ δ' ἂν ἀσύντακτα ἦ, ἀνάγκη
 225 ταῦτα αἰεὶ πράγματα παρέχειν, ἕως ἂν
 χώραν λάβῃ. καὶ νῦν ἐστὶ μὲν ἡμῖν
 πολλὰ τὰ αἰχμάλωτα χρήματα, καὶ ἄνδρες ἐπ' αὐτοῖς·
 διὰ δὲ τὸ μήτε ἡμᾶς εἰδέναι ποῖα τούτων ἐκάστου
 ἐστὶν ἡμῶν, μήτε τούτους εἰδέναι ὅστις ἐκάστῳ αὐ-
 230 τῶν δεσπότης, περαίνοντας μὲν δὴ τὰ δέοντα οὐ
 πάνυ ἐστὶν ὁρᾶν αὐτῶν πολλούς, ἀποροῦντας δὲ ὅ,τι
 χρῆ ποιεῖν σχεδὸν πάντας. ὥς οὖν μὴ οὕτως ἔχῃ, 39
 διορίσατε αὐτά· καὶ ὅστις μὲν ἔλαβε σκηνὴν ἔχουσιν
 ἱκανὰ καὶ σῖτα καὶ ποτὰ καὶ τοὺς ὑπηρετήσοντας καὶ
 235 στρωμνὴν καὶ ἐσθῆτα καὶ τᾶλλα οἷς οἰκεῖται σκηνὴ
 καλῶς στρατιωτικῇ, ἐνταῦθα μὲν οὐδὲν ἄλλο δεῖ
 προσγενέσθαι ἢ τὸν λαβόντα εἰδέναι ὅτι τούτων ὡς
 οἰκεῖων ἐπιμέλεσθαι δεῖ· ὅστις δ' εἰς ἐνδεόμενά του
 κατεσκήνωσε, τούτοις ὑμεῖς σκεψάμενοι τὸ ἐλλείπον
 240 ἐκπληρώσατε, πολλὰ δὲ καὶ τὰ περιττὰ οἶδ' ὅτι ἔσται·
 πλείω γὰρ ἅπαντα ἢ κατὰ τὸ ἡμέτερον πλῆθος εἶχον 40
 οἱ πολέμιοι. ἦλθον δὲ πρὸς ἐμὲ καὶ χρημάτων ταμίαι,
 οἳ τε τοῦ Ἀσσυρίων βασιλέως καὶ ἄλλων δυναστῶν,
 οἳ ἔλεγον ὅτι χρυσίου εἴη παρὰ σφίσιν ἐπίσημον,
 245 δασμούς τινας λέγοντες. καὶ ταῦτα οὖν κηρύττετε 41
 πάντα ἀποφέρειν πρὸς ὑμᾶς ὅπου ἂν καθέξησθε· καὶ
 φόβον ἐπιτίθεσθε τῷ μὴ ποιοῦντι τὸ παραγγελλό-
 μενον· ὑμεῖς δὲ διάδοτε λαβόντες ἱππεῖ μὲν τὸ δι-
 πλοῦν, πεζῷ δὲ τὸ ἀπλοῦν, ἵνα ἔχητε, ἣν τινος προσ-

Speech of Cy-
 rus to the Hyr-
 canians and the
 Median cavalry
 officers, asking
 them to under-
 take the distribu-
 tion of the spoil,

38

42 δέσθε, καὶ ὅτου ὠνήσεσθε. τὴν δ' ἀγορὰν τὴν οὖσαν 230
ἐν τῷ στρατοπέδῳ κηρυξάτω μὲν ἡδὴ, ἔφη, μὴ ἀδικεῖν
μηδένα, πωλεῖν δὲ τοὺς καπήλους ὅ,τι ἔχει ἕκαστος
πράσιμον, καὶ ταῦτα διαθεμένους ἄλλα ἄγειν, ὅπως
οἰκῇται ἡμῖν τὸ στρατόπεδον.

43 Ταῦτα μὲν ἐκήρυττον εὐθύς. οἱ δὲ Μῆδοι καὶ 255
Ῥρκάνιοι εἶπον ὧδε·

‘Καὶ πῶς ἂν’ ἔφασαν ‘ἡμεῖς ἄνευ σοῦ καὶ τῶν
σῶν διανέμοιμεν ταῦτα;’

44 ‘Ὁ δ’ αὖ Κῦρος πρὸς τοῦτον τὸν λόγον ὧδε προσ-
ηνέχθη·

260

‘Ἡ γὰρ οὕτως’ ἔφη, ‘ὦ ἄνδρες, γιγνώσκετε, ὥς,
ὅ,τι ἂν δέη πραχθῆναι, ἐπὶ πᾶσι πάντας ἡμᾶς δεήσει
παρεῖναι, καὶ οὔτε ἐγὼ ἀρκέσω πράττων τι πρὸ ὑμῶν,
ὅ,τι ἂν δέη, οὔτε ὑμεῖς πρὸ ἡμῶν; καὶ πῶς ἂν ἄλλως
πλείω μὲν πράγματα ἔχοιμεν, μείω δὲ διαπραττοίμεθα 265

45 ἢ οὕτως; ἀλλ’, ὁράτε, ἔφη· ἡμεῖς μὲν γὰρ διεφυλά-
ξαμέν τε ὑμῖν τάδε, καὶ ὑμεῖς ἡμῖν πιστεύετε καλῶς
διαπεφυλάχθαι· ὑμεῖς δ’ αὖ διανείματε, καὶ ἡμεῖς

46 πιστεύσομεν ὑμῖν καλῶς διανενημκέναι. καὶ ἄλλο
δέ τι αὖ ἡμεῖς πειρασόμεθα κοινὸν ἀγαθὸν πράττειν. 270
ὁράτε γὰρ δὴ, ἔφη, νυνὶ πρῶτον ἵπποι ὅσοι ἡμῖν
πάρεισιν, οἱ δὲ προσάγονται· τούτους οὖν εἰ μὲν ἐά-
σομεν ἀναμβάτους, ὠφελήσουσι μὲν οὐδὲν ἡμᾶς, πράγ-
ματα δὲ παρέξουσιν ἐπιμέλεσθαι· ἣν δ’ ἵππέας ἐπ’
αὐτοὺς καταστήσωμεν, ἅμα πραγμάτων τε ἀπαλλαξό- 275

47 μεθα καὶ ἰσχὺν ἡμῖν αὐτοῖς προσθησόμεθα. εἰ μὲν
reserving the οὖν ἄλλους ἔχετε, οἷστισιν ἂν δοίητε αὐ-
captured horses
for the Persians. τοὺς, μεθ’ ὧν ἂν καὶ κινδυνεύοιτε ἥδιον,
εἴ τι δέοι, ἢ μεθ’ ἡμῶν, ἐκείνοις δίδοτε· εἰ μέντοι
ἡμᾶς ἂν βούλοισθε παραστάτας μάλιστα ἔχειν, ἡμῖν 280

αὐτοὺς δότε. καὶ γὰρ νῦν ὅτε ἄνευ ἡμῶν προσελά- 48
 σαντες ἐκινδυνεύετε, πολλὸν μὲν φόβον ἡμῖν παρείχετε
 μή τι πάθῃτε, μάλα δὲ αἰσχύνεσθαι ἡμᾶς ἐποίησατε
 ὅτι οὐ παρήμεν ὅπου περ ὑμεῖς· ἦν δὲ λάβωμεν τοὺς
 285 ἵππους, ἐψόμεθα ὑμῖν. καὶ μὲν δοκῶμεν ὠφελεῖν 49
 πλέον ἀπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας
 οὐδὲν ἐλλείψομεν· ἦν δὲ πεζοὶ γενόμενοι δοκῶμεν
 καιριωτέρως ἂν παρῆναι, τό τε καταβῆναι ἐν μέσῳ
 καὶ εὐθὺς πεζοὶ ὑμῖν παρεσόμεθα· τοὺς δ' ἵππους
 290 μηχανησόμεθα οἷς ἂν παραδοίημεν.'

Ὁ μὲν οὕτως ἔλεξεν· οἱ δὲ ἀπεκρίναντο· 'Ἄλλ' 50
 ἡμεῖς μὲν, ὦ Κῦρε, οὐτ' ἄνδρας ἔχομεν οὐς ἀναβιβά-
 σαιμεν ἂν ἐπὶ τούτους τοὺς ἵππους, οὐτ' εἰ εἴχομεν,
 σοῦ ταῦτα βουλομένου ἄλλο ἂν ἀντὶ τούτων ἡρού-
 295 μεθα. καὶ νῦν, ἔφασαν, τούτους λαβὼν ποίει ὅπως
 ἄριστόν σοι δοκεῖ εἶναι.'

'Ἀλλὰ δέχομαί τε' ἔφη 'καὶ ἀγαθῇ τύχῃ ἡμεῖς τε 51
 ἵππεῖς γενοίμεθα καὶ ὑμεῖς διέλοιτε τὰ κοινά. πρῶτον
 μὲν οὖν τοῖς θεοῖς, ἔφη, ἐξαιρεῖτε ὅ,τι ἂν οἱ μάγοι
 300 ἐξηγῶνται· ἔπειτα δὲ καὶ Κυαξάρῃ ἐκλέξασθε ὅποῖ'
 ἂν οἴεσθε αὐτῷ μάλιστα χαρίζεσθαι.'

Καὶ οἱ γελάσαντες εἶπον ὅτι γυναῖκας ἐξαιρετέον 52
 εἶη.

'Γυναῖκάς τε τοίνυν ἐξαιρεῖτε' ἔφη 'καὶ ἄλλο ὅ,τι
 305 ἂν δοκῇ ὑμῖν. ἐπειδὰν δ' ἐκείνῳ ἐξέλητε, τοὺς ἐμοί,
 ὦ Ὑρκάνιοι, ἐθελουσίους τούτους ἐπισπομένους πάν-
 τας ἀμέμπτους ποιεῖτε εἰς δύναμιν. ὑμεῖς δ' αὖ, ὦ 53
 Μῆδοι, τοὺς πρῶτους συμμάχους γενομένους τιμᾶτε
 τούτους, ὅπως εὖ βεβουλευσθαι ἡγήσωνται ἡμῖν φίλοι
 310 γενόμενοι. νείματε δὲ πάντων τὸ μέρος καὶ τῷ παρὰ
 Κυαξάρου ἤκοντι αὐτῷ τε καὶ τοῖς μετ' αὐτοῦ· καὶ

- συνδιαμένειν δὲ παρακαλεῖτε, ὥς ἐμοὶ τοῦτο συν-
δοκοῦν· ἵνα καὶ Κναξάρη μᾶλλον εἰδῶς περὶ ἐκάστου
54 ἀπαγγείλῃ τὰ ὄντα. Πέρσαις δ', ἔφη, τοῖς μετ' ἐμοῦ,
ὅσα ἂν περιττὰ γένηται ὑμῶν καλῶς κατεσκευασμέ- 315
νων, ταῦτα ἀρκέσει· καὶ γάρ, ἔφη, μάλα πῶς ἡμεῖς
οὐκ ἐν χλιδῇ τεθράμμεθα ἀλλὰ χωριτικῶς, ὥστε
ἴσως ἂν ἡμῶν καταγελάσαιτε, εἴ τι σεμνὸν ἡμῖν περι-
τεθείη, ὥσπερ, ἔφη, οἶδ' ὅτι πολλὴν ὑμῖν γέλῳτα παρ-
έξομεν καὶ ἐπὶ τῶν ἵππων καθήμενοι, οἶμαι δ', ἔφη, 320
καὶ ἐπὶ τῆς γῆς καταπίπτοντες.
- 55 Ἐκ τούτου οἱ μὲν ἦσαν ἐπὶ τὴν διαίρεσιν, μάλα
ἐπὶ τῷ ἱππικῷ γελῶντες· ὁ δὲ τοὺς ταξι-
άρχους καλέσας ἐκέλευσε τοὺς ἵππους
λαμβάνειν καὶ τὰ τῶν ἵππων σκευή 325
καὶ τοὺς ἱπποκόμους, καὶ ἀριθμήσαντας
<δια>λαβεῖν κληρωσαμένους εἰς τάξιν
56 ἴσους ἐκάστοις. αὐθις δὲ ὁ Κῦρος ἀνειπεῖν ἐκέλευσεν,
εἴ τις εἴη ἐν τῷ Ἀσσυρίων ἢ Σύρων ἢ Ἀραβίων στρα-
τεύματι ἀνὴρ δοῦλος ἢ Μήδων ἢ Περσῶν ἢ Βακτρίων 330
ἢ Καρῶν ἢ Κιλικῶν ἢ Ἑλλήνων ἢ ἄλλοθέν ποθεν
57 βεβιασμένος, ἐκφαίνεσθαι. οἱ δὲ ἀκούσαντες τοῦ κή-
ρυκος ἄσμενοι πολλοὶ προυφάνησαν· ὁ δ' ἐκλεξά-
μενος αὐτῶν τοὺς τὰ εἶδη βελτίστους ἔλεγεν ὅτι
ἐλευθέρους αὐτοὺς ὄντας δεήσει ὅπλα ὑποφέρειν ἂν 335
αὐτοῖς διδῶσι· τὰ δ' ἐπιτήδεια ὅπως ἂν ἔχῳσιν ἔφη
58 αὐτῷ μελήσειν. καὶ εὐθὺς ἄγων πρὸς τοὺς ταξιάρ-
χους συνέστησεν αὐτούς, καὶ ἐκέλευσε τὰ τε γέρρα
καὶ τὰς ψιλὰς μαχαίρας τούτοις δοῦναι, ὅπως ἔχοντες
σὺν τοῖς ἵπποις ἔπωνται, καὶ τὰπιτήδεια τούτοις 340
ὥσπερ καὶ τοῖς μετ' αὐτοῦ Πέρσαις λαμβάνειν, αὐ-
τοὺς δὲ τοὺς θώρακας καὶ τὰ ξυστὰ ἔχοντας αἰεὶ ἐπὶ

Distribution
made according
to the wishes of
Cyrus. Selection
of men of differ-
ent nationalities,
captives of the
Assyrians, to
serve as squires.

τῶν ἵππων ὀχεῖσθαι, καὶ αὐτὸς οὕτω ποιῶν κατῆρχεν,
ἐπὶ δὲ τοὺς πεζοὺς τῶν ὁμοτίμων ἀνθ' αὐτοῦ ἕκαστον
345 καθιστάναι ἄλλον ἄρχοντα τῶν ὁμοτίμων.

Οἱ μὲν δὴ ἀμφὶ ταῦτα εἶχον. Γωβρύας δ' ἐν VI
τούτῳ παρῆν Ἀσσύριος πρεσβύτης ἀνὴρ
ἐφ' ἵππου σὺν ἱππικῇ θεραπείᾳ· εἶχον δὲ
πάντες τὰ ἐφίππων ὄπλα. καὶ οἱ μὲν
5 ἐπὶ τῷ τὰ ὄπλα παραλαμβάνειν τεταγ-
μένοι ἐκέλευον παραδιδόναι τὰ ξυστά,
ὅπως κατακάοιεν ὥσπερ τᾶλλα. ὁ δὲ Γωβρύας εἶπεν
ὅτι Κῦρον πρῶτον βούλοιτο ἰδεῖν· καὶ οἱ ὑπηρεταί
τοὺς μὲν ἄλλους ἱππέας αὐτοῦ κατέλιπον, τὸν δὲ
10 Γωβρύαν ἄγουσι πρὸς τὸν Κῦρον. ὁ δ' ὡς εἶδε τὸν
Κῦρον, ἔλεξεν ὧδε·

‘ὦ δέσποτα, ἐγὼ εἰμι τὸ μὲν γένος Ἀσσύριος, 2
ἔχω δὲ καὶ τεῖχος ἰσχυρὸν καὶ χώρας ἐπάρχῳ πολλῆς·
καὶ ἵππον ἔχω εἰς χιλίαν, ἣν τῷ τῶν Ἀσσυρίων
15 βασιλεῖ παρειχόμεν καὶ φίλος ἦν ἐκείνῳ ὡς μάλιστα·
ἐπεὶ δὲ ἐκεῖνος τέθνηκεν ὑφ' ὑμῶν ἀνὴρ ἀγαθὸς ὢν, ὁ
δὲ παῖς ἐκείνου τὴν ἀρχὴν ἔχει ἔχθιστος ὢν ἐμοί, ἤκω
πρὸς σέ καὶ ἰκέτης προσπίπτω καὶ δίδωμί σοι ἑμαυ-
τὸν δοῦλον καὶ σύμμαχον, σὲ δὲ τιμωρὸν αἰτοῦμαι
20 ἐμοὶ γενέσθαι· καὶ παῖδα οὕτως ὡς δυνατόν σε ποι-
οῦμαι· ἅπαις δ' εἰμὶ ἀρρένων παίδων. ὅς γάρ ἦν μοι 3
μόνος καὶ καλὸς καγαθός, ὦ δέσποτα, καὶ ἐμὲ φιλῶν
καὶ τιμῶν ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν
τιθείη, τοῦτον ὁ νῦν βασιλεὺς οὗτος καλέσαντος τοῦ
25 τότε βασιλέως, πατρὸς δὲ τοῦ νῦν, ὡς δώσοντος τὴν
θυγατέρα τῷ ἐμῷ παιδί, ἐγὼ μὲν ἀπεπεμφάμην μέγα
φρονῶν ὅτι δῆθεν τῆς βασιλέως θυγατρὸς ὀψοίμην
τὸν ἐμὸν υἱὸν γαμέτην· ὁ δὲ νῦν βασιλεὺς εἰς θήραν

Gobryas, an Assyrian, offers to join Cyrus. His pathetic description of the murder of his son by the Assyrian king.

αὐτὸν παρακαλέσας καὶ ἀνεῖς αὐτῷ θηρᾶν ἀνὰ κρά-
 τος, ὥς πολὺ κρείττων αὐτοῦ ἵππεὺς ἡγούμενος εἶναι, 30
 ὃ μὲν ὥς φίλῳ συνεθήρα, φανείσης δὲ ἄρκτου διώ-
 κοντες ἀμφοτέρω, ὃ μὲν νῦν ἄρχων οὗτος ἀκοντίσας
 ἤμαρτεν, ὥς μήποτε ὥφελεν, ὃ δ' ἐμὸς παῖς βαλὼν,
 4 οὐδὲν δέον, καταβάλλει τὴν ἄρκτον. καὶ τότε μὲν δὴ
 ἀνιαιθεὶς ἄρ' οὗτος κατέσχευεν ὑπὸ σκότου τὸν φθόνον· 35
 ὥς δὲ πάλιν λέοντος παρατυχόντος ὃ μὲν αὖ ἤμαρτεν,
 οὐδὲν θαυμαστὸν οἶμαι παθὼν, ὃ δ' αὖ ἐμὸς παῖς
 αὐθις τυχὼν κατειργάσατό τε τὸν λέοντα καὶ εἶπεν
 'ἘΑρα βέβληκα δις ἐφεξῆς καὶ καταβέβληκα θῆρα
 ἑκατεράκις,' ἐν τούτῳ δὴ οὐκέτι κατίσχει ὁ ἀνόσιος 40
 τὸν φθόνον, ἀλλ' αἰχμὴν παρά τινος τῶν ἐπομένων
 ἀρπάσας, παίσας εἰς τὰ στέρνα τὸν μόνον μοι καὶ
 5 φίλον παῖδα ἀφείλετο τὴν ψυχὴν. καὶ γὰρ μὲν ὁ τάλας
 νεκρὸν ἀντὶ νυμφίου ἐκομισάμην καὶ ἔθαψα τηλικού-
 τος ὦν ἄρτι γενειάσκοντα τὸν ἄριστον παῖδα τὸν ἀγα- 45
 πητόν· ὃ δὲ κατακανὼν ὥσπερ ἐχθρὸν ἀπολέσας οὔτε
 μεταμελόμενος πώποτε φανερὸς ἐγένετο οὔτε ἀντὶ τοῦ
 κακοῦ ἔργου τιμῆς τινος ἡξίωσε τὸν κατὰ γῆς. ὃ γε
 μὴν πατὴρ αὐτοῦ καὶ συνώκτισέ με καὶ δῆλος ἦν συν-
 6 αχθόμενός μοι τῇ συμφορᾷ. ἐγὼ οὖν, εἰ μὲν ἔζη 50
 ἐκεῖνος, οὐκ ἂν ποτε ἦλθον πρὸς σὲ ἐπὶ τῷ ἐκείνου
 κακῷ· πολλὰ γὰρ φιλικὰ ἔπαθον ὑπ' ἐκείνου καὶ ὑπερ-
 ρέτησα ἐκείνῳ· ἐπεὶ δ' εἰς τὸν τοῦ ἐμοῦ παιδὸς φονέα
 ἢ ἀρχὴν περιήκει, οὐκ ἂν ποτε τούτῳ ἐγὼ δυναίμην
 εὖνους γενέσθαι, οὐδὲ οὗτος ἐμὲ εὖ οἶδ' ὅτι φίλον 55
 ἂν ποτε ἡγήσαιοτο. οἶδε γὰρ ὥς ἐγὼ πρὸς αὐτὸν ἔχω
 καὶ ὥς πρόσθεν φαιδρῶς βιοτεύων νῦν διάκειμαι, ἔρη-
 7 μος ὦν καὶ διὰ πένθους τὸ γῆρας διάγων. εἰ οὖν σύ
 με δέχει καὶ ἐλπίδα τινὰ λάβοιμι τῷ φίλῳ παιδί

60 τιμωρίας ἂν τινος μετὰ σοῦ τυχεῖν, καὶ ἀνηβῆσαι
 ἂν πάλιν δοκῶ μοι καὶ οὔτε ζῶν ἂν ἔτι αἰσχυ-
 νοίμην οὔτε ἀποθνήσκων ἀνιώμενος ἂν τελευτᾶν
 δοκῶ.'

Ὁ μὲν οὕτως εἶπε· Κῦρος δ' ἀπεκρίνατο 'Ἀλλ' 3
 65 ἦνπερ, ὦ Γωβρύα, καὶ φρονῶν φαίνῃ He offers to
place all he had
at the disposal of
Cyrus.
 ὅσαπερ λέγεις πρὸς ἡμᾶς, δέχομαί τε
 ἰκέτην σε καὶ τιμωρήσειν σοι τοῦ παιδὸς
 σὺν θεοῖς ὑπισχνούμαι. λέξον δέ μοι, ἔφη, ἐάν
 σοι ταῦτα ποιῶμεν καὶ τὰ τείχη σε ἔχειν ἐῷμεν
 70 καὶ τὴν χώραν καὶ τὰ ὄπλα καὶ τὴν δύναμιν ἦνπερ
 πρόσθεν εἶχες, σὺ ἡμῖν τί ἀντὶ τούτων ὑπηρετήσεις;
 ὁ δὲ εἶπε 'Τὰ μὲν τείχη, ὅταν ἔλθῃς, οἰκόν σοι παρ- 9
 ἔξω· δασμὸν δὲ τῆς χώρας ὅνπερ ἔφερον ἐκείνῳ σοὶ
 ἀποίσω, καὶ ὅποι ἂν στρατεύῃ συστρατεύσομαι τὴν ἐκ
 75 τῆς χώρας δύναμιν ἔχων. ἔστι δέ μοι, ἔφη, καὶ θυ-
 γάτηρ παρθένος ἀγαπητὴ γάμου ἥδη ὠραία, ἣν ἐγὼ
 πρόσθεν μὲν ᾤμην τῷ νῦν βασιλεύοντι γυναῖκα τρέ-
 φειν· νῦν δὲ αὐτὴ τέ μοι ἡ θυγάτηρ πολλὰ γοωμένη
 ἰκέτευσε μὴ δοῦναι αὐτὴν τῷ τοῦ ἀδελφοῦ φονεῖ, ἐγὼ
 80 τε ὡσαύτως γιγνώσκω. νῦν δέ σοι δίδωμι βουλευσα-
 σθαι καὶ περὶ ταύτης οὔτως ὥσπερ ἂν καὶ ἐγὼ βου-
 λεύων περὶ σὲ φαίνωμαι.' οὕτω δὲ ὁ Κῦρος εἶπεν 10
 'Ἐπὶ τούτοις' ἔφη 'ἐγὼ ἀληθευομένοις δίδωμί σοι τὴν
 ἐμὴν καὶ λαμβάνω τὴν σὴν δεξιάν· θεοὶ δ' ἡμῖν μάρ-
 85 τυρες ἔστων.' ἐπεὶ δὲ ταῦτα ἐπράχθη, ἀπιέναι τε κε-
 λεύει τὸν Γωβρύαν ἔχοντα τὰ ὄπλα καὶ ἐπήρετο
 πόση τις ὁδὸς ὡς αὐτὸν εἶη, ὡς ἥξων. ὁ δ' ἔλεγεν,
 'Ἦν αὐριον ἱῆς πρῶ, τῇ ἐτέρᾳ ἂν αὐλίζοιο παρ'
 ἡμῖν.'

90 Οὕτω δὲ οὗτος μὲν ὥχετο ἡγεμόνα καταλιπών. 11

The Medes
give an account
of the division of
the spoil.

οἱ δὲ Μῆδοι παρήσαν, ἃ μὲν οἱ μάγοι
ἔφασαν τοῖς θεοῖς ἐξελεῖν, ἀποδόντες τοῖς
μάγοις, Κύρῳ δ' ἐξηρηκότες τὴν καλλίσ-
την σκηνὴν καὶ τὴν Σουσίδα γυναῖκα, ἣ καλλίστη δὴ
λέγεται ἐν τῇ Ἀσίᾳ γυνὴ γενέσθαι, καὶ μουσουργοὺς ⁹⁵
δὲ δύο τὰς κρατίστας, δεύτερον δὲ Κυαξάρη τὰ
δεύτερα· τοιαῦτα δὲ ἄλλα ὧν ἐδέοντο ἑαυτοῖς ἐκπλη-
ρώσαντες, ὡς μηδενὸς ἐνδεόμενοι στρατεύονται· πάντα
¹² γὰρ ἦν πολλά. προσέλαβον δὲ καὶ Ὑρκάνιοι ὧν
ἐδέοντο· ἰσόμοιρον δὲ ἐποίησαν καὶ τὸν παρὰ Κυ- ¹⁰⁰
αξάρου ἄγγελον· τὰς δὲ περιττὰς σκηνὰς ὅσαι ἦσαν
Κύρῳ παρέδοσαν, ὡς τοῖς Πέρσαις γένοιντο. τὸ δὲ
νόμισμα ἔφασαν, ἐπειδὰν ἅπαν συλλεχθῇ, διαδώσειν·
καὶ διέδωκαν.



ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ

ΒΙΒΛΙΟΝ Ε





ΞΕΝΟΦΩΝΤΟΣ
ΤΗΣ ΚΥΡΟΥ ΠΑΙΔΕΙΑΣ
ΒΙΒΛΙΟΝ ΠΕΜΠΤΟΝ

Ι Οί μὲν δὴ ταῦτ' ἔπραξαν τε καὶ ἔλεξαν. ὁ δὲ
Κῦρος τὰ μὲν Κναξάρου ἐκέλευσε δια-
λαβόντας φυλάττειν οὓς ἤδει οἰκειοτά-
τους αὐτῷ ὄντας· καὶ ὅσα ἐμοὶ δίδοτε,
5 ἡδέως, ἔφη, δέχομαι· χρήσεται δ' αὐτοῖς ὑμῶν ὁ αἰὲν
μάλιστα δεόμενος. φιλόμουσος δέ τις τῶν Μήδων
εἶπε, Καὶ μὴν ἐγώ, ὦ Κῦρε, τῶν μουσουργῶν ἀκούσας
ἐσπέρας ὧν σὺ νῦν ἔχεις, ἤκουσά τε ἡδέως καὶ μοι
δῶς αὐτῶν μίαν, στρατεῦεσθαι ἂν μοι δοκῶ ἥδιον ἢ
10 οἴκοι μένειν. ὁ δὲ Κῦρος εἶπεν, Ἄλλ' ἐγώ, ἔφη, καὶ
δίδωμί σοι καὶ χάριν οἶμαι σοὶ πλείω ἔχειν ὅτι ἐμὲ
ἤτησας ἢ σὺ ἐμοὶ ὅτι λαμβάνεις· οὕτως ἐγὼ ὑμῖν
διψῶ χαρίζεσθαι. ταύτην μὲν οὖν ἔλαβεν ὁ αἰτήσας.
Καλέσας δὲ ὁ Κῦρος Ἀράσπαν Μήδον, ὃς ἦν 2
15 αὐτῷ ἐκ παιδὸς ἑταῖρος, ᾧ καὶ τὴν στολὴν
ἐκδὺς ἔδωκε τὴν Μηδικήν, ὅτε παρὰ
Ἀστυάγους εἰς Πέρσας ἀπήει, τοῦτου
ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα
καὶ τὴν σκηνήν· ἣν δὲ αὕτη ἡ γυνὴ τοῦ
20 Ἀβραδάτου τοῦ Σουσίου· ὅτε δὲ ἠλίσκετο
τὸ τῶν Ἀσσυρίων στρατόπεδον, ὁ ἀνὴρ
αὐτῆς οὐκ ἔτυχεν ἐν τῷ στρατοπέδῳ ὦν, ἀλλὰ πρὸς

How Cyrus
disposes of his
own share of the
booty.

Pantheia, wife
of Abradatas, is
committed by
Cyrus to the care
of Araspas. Cy-
rus declines to
visit her himself,
having heard a
surpassing beau-
ty.

τὸν τῶν Βακτρίων βασιλέα πρεσβεύων ᾤχετο·
 ἔπεμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας· ξένος
 γὰρ ὢν ἐτύγχανε τῷ τῶν Βακτρίων βασιλεῖ· ταύτην ²⁵
 οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπαν,
 4 ἕως ἂν αὐτὸς λάβῃ. κελευόμενος δὲ ὁ Ἀράσπας
 ἐπήρετο, Ἐώρακας δ', ἔφη, ὦ Κῦρε, τὴν γυναῖκα, ἣν
 με κελεύεις φυλάττειν;

Μὰ Δι', ἔφη ὁ Κῦρος, οὐκ ἔγωγε.

30

Ἄλλ' ἐγώ, ἔφη, ἥνίκα ἐξηροῦμέν σοι αὐτήν· καὶ
 δῆτα, ὅτε μὲν εἰσῆλθομεν εἰς τὴν σκηνὴν αὐτῆς, τὸ
 πρῶτον οὐ διέγνωμεν αὐτήν· χαμαὶ τε γὰρ ἐκάθητο
 καὶ αἱ θεράπαινοι πᾶσαι περὶ αὐτήν· καὶ τοίνυν ὁμοί- ³⁵
 αν ταῖς δούλαις εἶχε τὴν ἐσθῆτα· ἐπεὶ δὲ γνῶναι βου-
 λόμενοι ποία εἴη ἡ δέσποινα πάσας περιεβλέψαμεν,
 ταχὺ πάνυ καὶ πασῶν ἐφαίνετο διαφέρουσα τῶν ἄλ-
 λων, καίπερ καθημένη κεκαλυμμένη τε καὶ εἰς γῆν
 5 ὁρῶσα. ὥς δὲ ἀναστῆναι αὐτὴν ἐκελεύσαμεν, συναν-
 ἔστησαν μὲν αὐτῇ ἅπασαι αἱ ἀμφ' αὐτήν, διήνεγκε δ' ⁴⁰
 ἐνταῦθα πρῶτον μὲν τῷ μεγέθει, ἔπειτα δὲ καὶ τῇ
 ἀρετῇ καὶ τῇ εὐσχημοσύνῃ καίπερ ἐν ταπεινῷ σχήματι
 ἐστηκυῖα. δῆλα δ' ἦν αὐτῇ καὶ τὰ δάκρυα στάζοντα,
 τὰ μὲν κατὰ τῶν πέπλων, τὰ δὲ καὶ ἐπὶ τοὺς πόδας.
 6 ὥς δ' ἡμῶν ὁ γεραίτατος εἶπε Ἐάρρει, ὦ γύναι· κα- ⁴⁵
 λὸν μὲν γὰρ κάγαθὸν ἀκούομεν καὶ τὸν σὸν ἄνδρα
 εἶναι· νῦν μέντοι ἐξαιροῦμεν ἀνδρί σε εὖ ἴσθι ὅτι
 οὔτε τὸ εἶδος ἐκείνου χείρονι οὔτε τὴν γνώμην οὔτε
 δύναμιν ἥττω ἔχοντι, ἀλλ' ὥς ἡμεῖς γε νομίζομεν, εἴ
 τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἄξιός ἐστι θαυμάζε- ⁵⁰
 σθαι, οὐ σὺ ἔσει τὸ ἀπὸ τοῦδε· ὥς οὖν τοῦτο ἤκου-
 σεν ἡ γυνή, περικατερρήξατό τε τὸν ἄνωθεν πέπλον
 7 καὶ ἀνωδύρατο· συνανεβόησαν δὲ καὶ αἱ δμῳαί. ἐν

τούτῳ δὲ ἐφάνη μὲν αὐτῆς τὸ πλείστον μέρος τοῦ
 55 προσώπου, ἐφάνη δὲ ἡ δέρη καὶ αἱ χεῖρες· καὶ εὖ
 ἴσθι, ἔφη, ὦ Κῦρε, ὡς ἐμοί τε ἔδοξε καὶ τοῖς ἄλλοις
 ἅπασιν τοῖς ἰδοῦσι μῆπω φῦναι μηδὲ γενέσθαι γυνὴν
 ἀπὸ θνητῶν τοιαύτη ἐν τῇ Ἀσίᾳ· ἀλλὰ πάντως, ἔφη,
 καὶ σὺ θέασαι αὐτήν·

60 Καὶ ὁ Κῦρος ἔφη, [Ναὶ] Μὰ Δία, πολὺ γε ἦττον, 8
 εἰ τοιαύτη ἐστὶν οἷαν σὺ λέγεις.

Τί δαί; ἔφη ὁ νεανίσκος.

Ὅτι, ἔφη, εἰ νυνὶ σοῦ ἀκούσας, ὅτι καλὴ ἐστι,
 πεισθήσομαι ἐλθεῖν θεασόμενος, οὐδὲ πᾶν μοι σχο-
 65 λῆς οὔσης, δέδοικα μὴ πολὺ θᾶπτον ἐκείνη αὖθις ἀνα-
 πείσῃ καὶ πάλιν ἐλθεῖν θεασόμενον· ἐκ δὲ τούτου
 ἴσως ἂν ἀμελήσας ὦν με δεῖ πράττειν καθήμην ἐκεί-
 νην θεώμενος.

Καὶ ὁ νεανίσκος ἀναγελάσας εἶπεν, Οἶει γάρ, ἔφη, 9
 70 ὦ Κῦρε, ἱκανὸν εἶναι κάλλος ἀνθρώπου
 ἀναγκάζειν τὸν μὴ βουλόμενον πράττειν
 παρὰ τὸ βέλτιστον; εἰ μέντοι, ἔφη, τοῦτο
 οὕτως ἐπεφύκει, πάντας ἂν ἠνάγκαζεν
 ὁμοίως. ὁρᾷς, ἔφη, τὸ πῦρ, ὡς πάντας
 75 ὁμοίως κάει; πέφυκε γὰρ τοιοῦτον· τῶν
 δὲ καλῶν τῶν μὲν ἐρώσι τῶν δ' οὔ, καὶ
 ἄλλος γε ἄλλου. ἐθελούσιον γάρ, ἔφη, ἐστί, καὶ ἐρᾷ
 ἕκαστος ὦν ἂν βούληται. αὐτίκ', ἔφη, οὐκ ἐρᾷ ἀδελ-
 φὸς ἀδελφῆς, ἄλλος δὲ ταύτης, οὐδὲ πατὴρ θυγατρὸς,
 80 ἄλλος δὲ ταύτης· καὶ γὰρ φόβος καὶ νόμος ἱκανὸς
 ἔρωτα κωλύειν. εἰ δέ γ', ἔφη, νόμος τεθείη μὴ ἐσθίου- 11
 τας μὴ πεινῆν καὶ μὴ πίνοντας μὴ διψῆν μηδὲ ῥιγοῦν
 τοῦ χειμῶνος μηδὲ θάλπεσθαι τοῦ θέρους, οὐδεὶς ἂν
 νόμος δυνηθείη διαπράξασθαι ταῦτα πείθεσθαι ἀν-

His refusal gives occasion for a discussion on the power of Love. Araspas expresses his contempt for all amorous affection and for all who yield to its seductions.

θρώπους· πεφύκασι γὰρ ὑπὸ τούτων κρατεῖσθαι. τὸ ⁸⁵
δ' ἐρᾶν ἐθελούσιόν ἐστιν· ἕκαστος γοῦν τῶν καθ'
ἑαυτὸν ἐρᾷ, ὥσπερ ἱματίων καὶ ὑποδημάτων.

12 Πῶς οὖν, ἔφη ὁ Κῦρος, εἰ ἐθελούσιόν ἐστι τὸ
ἐρασθῆναι, οὐ καὶ παύσασθαι ἐστιν ὅταν τις βούληται;
ἀλλ' ἐγώ, ἔφη, ἑώρακα καὶ κλάοντας ὑπὸ λύπης δι' ⁹⁰
ἔρωτα, καὶ δουλεύοντάς γε τοῖς ἐρωμένοις καὶ μάλα
κακὸν νομίζοντας πρὶν ἐρᾶν τὸ δουλεύειν, καὶ διδόντας
γε πολλὰ ὧν οὐ βέλτιον αὐτοῖς στέρεσθαι, καὶ εὐχο-
μένους ὥσπερ καὶ ἄλλης τινὸς νόσου ἀπαλλαγῆναι,
καὶ οὐ δυναμένους μέντοι ἀπαλλάττεσθαι, ἀλλὰ ⁹⁵
δεδεμένους ἰσχυροτέρα ἀνάγκη ἢ εἰ ἐν σιδήρῳ ἐδέδευντο.
παρέχουσι γοῦν ἑαυτοὺς τοῖς ἐρωμένοις πολλὰ καὶ
εἰκῇ ὑπηρετοῦντας· καὶ μέντοι οὐδ' ἀποδιδράσκειν
ἐπιχειροῦσι, τοιαῦτα κακὰ ἔχοντες, ἀλλὰ καὶ φυλάτ-
τουσι τοὺς ἐρωμένους μὴ ποι ἀποδρῶσι. 100

13 Καὶ ὁ νεανίσκος εἶπε πρὸς ταῦτα· Ποιοῦσι γάρ,
ἔφη, ταῦτα· εἰσὶ μέντοι, ἔφη, οἱ τοιοῦτοι μοχθηροί·
διόπερ οἶμαι καὶ εὐχονται μὲν αἰεὶ ὡς ἄθλιοι ὄντες
ἀποθανεῖν, μυρίων δ' οὐσῶν μηχανῶν ἀπαλλαγῆς τοῦ
βίου οὐκ ἀπαλλάττονται. οἱ αὐτοὶ δέ γε οὗτοι καὶ ¹⁰⁵
κλέπτειν ἐπιχειροῦσι καὶ οὐκ ἀπέχονται τῶν ἀλλοτρί-
ων, ἀλλ' ἐπειδάν τι ἀρπάσωσιν ἢ κλέψωσιν, ὁρᾷς ὅτι
σὺ πρῶτος, ὡς οὐκ ἀναγκαῖον <ὄν> τὸ κλέπτειν, αἰ-
τιᾷ τὸν κλέπτοντα καὶ ἀρπάζοντα, καὶ οὐ συγγιγνώ-
14 σκεις, ἀλλὰ κολάζεις. οὕτω μέντοι, ἔφη, καὶ οἱ καλοὶ ¹¹⁰
οὐκ ἀναγκάζουσιν ἐρᾶν ἑαυτῶν οὐδὲ ἐφίεσθαι ἀνθρώ-
πους ὧν μὴ δεῖ, ἀλλὰ τὰ μοχθηρὰ ἀνθρώπια πασῶν
οἶμαι τῶν ἐπιθυμιῶν ἀκρατὴ ἐστι, κᾷπειτα ἔρωτα αἰ-
τιῶνται· οἱ δέ γε καλοὶ καγαθοὶ ἐπιθυμοῦντες καὶ
χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν, ὅμως ¹¹⁵

πάντων τούτων δύνανται ἀπέχεσθαι ὥστε μὴ ἄπτεσθαι
 αὐτῶν παρὰ τὸ δίκαιον. ἐγὼ γοῦν, ἔφη, ταύτην ἐω- 15
 ρακῶς καὶ πάνυ καλῆς δοξάσης μοι εἶναι ὅμως καὶ
 παρὰ σοί εἰμι καὶ ἱππεύω καὶ τᾶλλα τὰ ἐμοὶ προσή-
 120 κοντα ἀποτελῶ.

Ναὶ μὰ Δί', ἔφη ὁ Κῦρος· ἴσως γὰρ θᾶπτον 16
 ἀπῆλθες ἢ ἐν ὅσῳ χρόνῳ ἔρως πέφυκε συσκευάζεσθαι
 ἄνθρωπον. καὶ πυρὸς γάρ τοι ἔστι θιγόντα μὴ
 εὐθὺς κάεσθαι καὶ τὰ ξύλα οὐκ εὐθὺς ἀναλάμπει·
 125 ὅμως δ' ἐγώ γε οὔτε πυρὸς ἐκὼν εἶναι ἄπτομαι οὔτε
 τοὺς καλοὺς εἰσορῶ. οὐδέ γε σοὶ συμβουλεύω, ἔφη,
 ὦ Ἀράσπα, ἐν τοῖς καλοῖς εἶναι τὴν ὄψιν ἐνδιατρί-
 βειν· ὡς τὸ μὲν πῦρ τοὺς ἀπτομένους κάει, οἱ δὲ
 καλοὶ καὶ τοὺς ἄπωθεν θεωμένους ὑφάπτουσιν, ὥστε
 130 αἰθεσθαι τῷ ἔρωτι.

Θάρρει, ἔφη, ὦ Κῦρε· οὐδ' εἰ μὴδέποτε παύ- 17
 σωμαι θεώμενος, οὐ μὴ κρατηθῶ ὥστε ποιεῖν τι ὧν
 μὴ χρὴ ποιεῖν.

Κάλλιστα, ἔφη, λέγεις· φύλαττε τοίνυν, ἔφη,
 135 ὥσπερ σε κελεύω καὶ ἐπιμέλου αὐτῆς· Cyrus warns
 him against the
 strength of love.
 ἴσως γὰρ ἂν πάνυ ἡμῖν ἐν καιρῷ γέ-
 νοιτο αὕτη ἢ γυνή. τότε μὲν δὴ ταῦτα εἰπόντες
 διελύθησαν.

Ὁ δὲ νεανίσκος ἅμα μὲν ὁρῶν καλὴν τὴν γυναῖκα, 18
 140 ἅμα δὲ αἰσθανόμενος τὴν καλοκάγαθίαν Araspas after
 all falls in love
 with Pantheia.
 αὐτῆς, ἅμα δὲ θεραπεύων αὐτὴν καὶ
 οἰόμενος χαρίζεσθαι αὐτῇ, ἅμα δὲ αἰσθανόμενος
 οὐκ ἀχάριστον οὔσαν, ἀλλ' ἐπιμελομένην διὰ τῶν
 αὐτῆς οἰκετῶν ὡς καὶ εἰσιόντι εἶη αὐτῷ τὰ δέοντα
 145 καὶ εἴ ποτε ἀσθενήσειεν, ὡς μηδεὶς ἐνδέοιτο, ἐκ
 πάντων τούτων ἡλίσκετο ἔρωτι, καὶ ἴσως οὐδὲν

θαυμαστόν ἔπασχε. καὶ ταῦτα μὲν δὴ οὕτως ἐπράττετο.

- 19 Βουλόμενος δὲ ὁ Κῦρος ἐθελοντὰς μένειν μεθ' ἑαυτοῦ τοὺς τε Μήδους καὶ τοὺς συμμά- 150
The address of Cyrus to the Median volunteers. χους, συνεκάλεσε πάντας τοὺς ἐπικαι-
ρίους· ἐπεὶ δὲ συνήλθον, ἔλεξε τοιάδε·
- 20 Ἄνδρες Μῆδοι καὶ πάντες οἱ παρόντες, ἐγὼ ὑμᾶς οἶδα σαφῶς ὅτι οὔτε χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε οὔτε Κυαξάρη νομίζοντες τοῦτο ὑπηρετεῖν, 155
ἀλλ' ἐμοὶ βουλόμενοι τοῦτο χαρίζεσθαι καὶ ἐμὲ τιμῶντες νυκτοπορεῖν καὶ κινδυνεύειν σὺν ἐμοὶ ἡθελή-
σατε. καὶ χάριν τούτων ἐγὼ ὑμῖν ἔχω μὲν, εἰ μὴ ἀδικῶ· ἀποδιδόναι δὲ οὔπω ἀξίαν δύναμιν ἔχειν μοι δοκῶ. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δ' 160
Ἐὰν μένητε παρ' ἐμοί, ἀποδώσω, εὖ ἴστε, ἔφη, αἰσχυ-
νοίμην ἂν εἰπεῖν· νομίζω γὰρ ἑμαυτὸν εἰσκέναι λέ-
γοντι ταῦτα ἔνεκα τοῦ ὑμᾶς μᾶλλον ἐθέλειν παρ' ἐμοὶ καταμένειν. ἀντὶ δὲ τούτου τάδε λέγω· ἐγὼ γὰρ ὑμῖν, καὶ ἡδὴ ἀπίητε Κυαξάρη πειθόμενοι, ὅμως, ἂν ἀγα- 165
θὸν τι πράξω, πειράσομαι οὔτω ποιεῖν ὥστε καὶ ὑμᾶς
ἐμὲ ἐπαινεῖν. οὐ γὰρ δὴ αὐτός γε ἄπειμι, ἀλλὰ καὶ
Ἑρκανίοις, οἷς τοὺς ὅρκους καὶ τὰς δεξιὰς ἔδωκα, ἐμ-
πεδώσω καὶ οὔποτε τούτους προδιδούς ἀλώσομαι, καὶ
τῷ νῦν διδόντι Γωβρύα καὶ τείχῃ ἡμῖν καὶ χώραν καὶ 170
δύναμιν πειράσομαι ποιεῖν μὴ μεταμελήσαι τῆς πρὸς
ἐμὲ ὁδοῦ. καὶ τὸ μέγιστον δὴ, θεῶν οὔτω διδόντων
περιφανῶς ἀγαθὰ καὶ φοβοίμην ἂν αὐτοὺς καὶ αἰσχυ-
νοίμην ἀπολιπὼν ταῦτα εἰκῇ ἀπελθεῖν. ἐγὼ μὲν οὖν
οὕτως, ἔφη, ποιήσω· ὑμεῖς δὲ ὅπως γιγνώσκετε οὔτω 175
καὶ ποιεῖτε, καὶ ἐμοὶ εἶπατε ὅ,τι ἂν ὑμῖν δοκῇ.
- Ὁ μὲν οὕτως εἶπε.

Πρῶτος δ' ὁ φήσας ποτὲ συγγενῆς τοῦ Κύρου 24
 εἶναι εἶπεν, Ἄλλ' ἐγὼ μὲν, ἔφη, ὦ βα- Speech of Artabazos in reply.
 180 σιλεῦ· βασιλεὺς γὰρ ἔμοιγε δοκεῖς σὺ
 φύσει πεφυκέναι οὐδὲν ἥττον ἢ ὁ ἐν τῷ σμήνει φύ-
 μενος τῶν μελιττῶν ἡγεμών· ἐκείνῳ τε γὰρ αἱ μέ-
 λιτται ἐκοῦσαι μὲν πείθονται, ὕπου δ' ἂν μένη, οὐ-
 δεμία ἐντεῦθεν ἀπέρχεται· ἐὰν δέ ποι ἐξίῃ, οὐδεμία
 185 αὐτοῦ ἀπολείπεται. οὕτω δεινός τις ἔρως αὐταῖς τοῦ
 ἄρχεσθαι ὑπ' ἐκείνου ἐγγίγνεται· καὶ πρὸς σὲ δέ μοι 25
 δοκοῦσι παραπλησίως πως οἱ ἄνθρωποι οὕτω δια-
 κεῖσθαι. καὶ γὰρ εἰς Πέρσας ὅτε παρ' ἡμῶν ἀπήεις,
 τίς Μήδων ἢ νέος ἢ γέρων σοῦ ἀπελείφθη τὸ μὴ
 190 σοι ἀκολουθεῖν ἔστε Ἀστυάγης ἡμᾶς ἀπέστρεψεν;
 ἐπειδὴ δ' ἐκ Περσῶν βοηθὸς ἡμῖν ὠρμήθης, σχεδὸν
 αὖ ἐωρῶμεν τοὺς φίλους σου πάντας ἐθελουσίους
 συνεπομένους. ὅτε δ' αὖ τῆς δεῦρο στρατείας ἐπεθί-
 μησας, πάντες σοι Μῆδοι ἐκόντες ἠκολούθησαν. νῦν 26
 195 δ' αὖ οὕτως ἔχομεν ὥς σὺν μὲν σοὶ ὅμως καὶ ἐν τῇ
 πολεμίᾳ ὄντες θαρροῦμεν, ἄνευ δὲ σοῦ καὶ οὔκαδε
 ἀπιέναι φοβούμεθα. οἱ μὲν οὖν ἄλλοι ὅπως ποιή-
 σουσιν αὐτοὶ ἐροῦσιν· ἐγὼ δέ, ὦ Κῦρε, καὶ ὦν
 ἐγὼ κρατῶ καὶ μενοῦμεν παρὰ σοὶ καὶ ὀρώντες
 200 σὲ ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετού-
 μενοι.

Ἐπὶ τούτῳ ἔλεξεν ὁ Τιγράνης ὧδε· Σὺ, ἔφη, ὦ 27
 Κῦρε, μήποτε θαυμάσης ἂν ἐγὼ σιωπῶ· ἢ γὰρ ψυχὴ,
 ἔφη, οὐχ ὥς βουλευέσουςα παρεσκεύασται ἀλλ' ὥς
 205 ποιήσουςα ὅτι ἂν παραγγέλλῃς. ὁ δὲ Ἑρκάνιος 28
 εἶπεν, Ἄλλ' ἐγὼ μὲν, ὦ Μῆδοι, εἰ νῦν ἀπέλθοιτε,
 δαίμονος ἂν φαίην τὴν ἐπιβουλήν εἶναι τὸ μὴ εἶσαι
 ὑμᾶς μέγα εὐδαίμονας γενέσθαι· ἀνθρωπίνῃ δὲ γνώμῃ

τίς ἂν ἢ φευγόντων πολεμίων ἀποτρέποιτο ἢ ὅπλα
 παραδιδόντων οὐκ ἂν λαμβάνοι ἢ ἑαυτοὺς διδόντων 210
 καὶ τὰ ἑαυτῶν οὐκ ἂν δέχοιτο, ἄλλως τε καὶ τοῦ
 ἡγεμόνος ἡμῖν ὄντος τοιούτου ὃς ἐμοὶ δοκεῖ, [ὥς]
 ὁμνυμι ὑμῖν πάντας τοὺς θεοὺς, εὖ ποιῶν ἡμᾶς μᾶλλον
 29 ἢ δεσθαι ἢ ἑαυτὸν πλουτίζων. ἐπὶ τούτῳ πάντες οἱ
 Μῆδοι τοιάδ' ἔλεγον· Σὺ, ὦ Κῦρε, καὶ 215
 ἐξήγαγες ἡμᾶς καί, οἵκαδε ὅταν ἀπιέναι
 καιρὸς δοκῇ, σὺν σοὶ ἡμᾶς ἄγε. ὁ δὲ
 Κῦρος ταῦτα ἀκούσας ἐπηύξατο, Ἄλλ', ὦ Ζεῦ μέγιστε,
 αἰτοῦμαί σε, δὸς τοὺς ἐμὲ τιμῶντας νικῆσαί με εὖ
 30 ποιοῦντα. ἐκ τούτου ἐκέλευσε τοὺς μὲν ἄλλους φυ- 220
 λακὰς καταστήσαντας ἀμφ' αὐτοὺς ἥδη ἔχειν, τοὺς δὲ
 Πέρσας διαλαβεῖν τὰς σκηνάς, τοῖς μὲν ἵππεύσι τὰς
 τούτοις πρεπούσας, τοῖς δὲ πεζοῖς τὰς τούτοις ἀρκού-
 σας· καὶ οὕτω καταστήσασθαι ὅπως ποιοῦντες οἱ ἐν
 ταῖς σκηναῖς πάντα τὰ δέοντα φέρωσιν εἰς τὰς τάξεις 225
 τοῖς Πέρσαις καὶ τοὺς ἵππους τεθεραπευμένους παρέ-
 χωσι, Πέρσαις δὲ μηδὲν ἄλλο ἢ ἔργον
 ἢ τὰ πρὸς τὸν πόλεμον ἐκπονεῖν. ταύτην
 μὲν οὖν οὕτω διῆγον τὴν ἡμέραν.

II Πρὶ δ' ἀναστάντες ἐπορεύοντο πρὸς Γωβρύαν,
 Κῦρος μὲν ἐφ' ἵππου καὶ οἱ Περσῶν ἱππεῖς γεγενη-
 μένοι εἰς δισχιλίους· οἱ δὲ τὰ τούτων γέρρα καὶ τὰς
 κοπίδας ἔχοντες ἐπὶ τούτοις εἶποντο, ἴσοι ὄντες τὸν
 ἀριθμόν· καὶ ἡ ἄλλη δὲ στρατιὰ τεταγμένη ἐπορεύετο. 5
 ἕκαστον δ' ἐκέλευσε τοῖς καινοῖς ἑαυτῶν θεράπουσιν
 εἰπεῖν ὅτι, ὅστις ἂν αὐτῶν ἢ τῶν ὀπισθοφυλάκων φαί-
 νηται ὀπισθεν ἢ τοῦ μετώπου πρόσθεν ἢ ἢ κατὰ <τὰ>
 πλάγια ἔξω τῶν ἐν τάξει ἰόντων ἀλίσκῃται, κολασθή-
 2 σεται. δευτεραῖοι δὲ ἀμφὶ δαίλῃν γίγνονται πρὸς τῷ 10

The Medes are
 unanimous in fa-
 vour of remaining
 with Cyrus.

Immunity from
 duties granted to
 the Persians.

Γωβρύου χωρίῳ, καὶ ὁρῶσιν ὑπερίσχυ-
 ρόν τε τὸ ἔρυμα καὶ ἐπὶ τῶν τειχῶν Cyrus visits
Gobryas,
 πάντα παρεσκευασμένα ὡς ἂν κράτιστα ἀπομάχοιτο·
 καὶ βοῦς δὲ πολλοὺς καὶ πάμπολλα πρόβατα ὑπὸ τὰ
 15 ἔρυμνὰ προσηγμένα ἐώρων. πέμψας δ' ὁ Γωβρύας 3
 πρὸς τὸν Κῦρον ἐκέλευσε περιελάσαντα ἰδεῖν ἥ ἢ
 πρόσδοδος εὐπετεστάτῃ, εἴσω δὲ πέμψαι πρὸς ἑαυτὸν
 τῶν πιστῶν τινας, οἵτινες αὐτῷ τὰ ἔνδον ἰδόντες
 ἀπαγγελοῦσιν. οὕτω δὲ ὁ Κῦρος αὐτὸς μὲν τῷ ὄντι 4
 20 βουλόμενος ἰδεῖν εἴ που εἴη αἰρέσιμον τὸ τεῖχος, εἰ
 ψευδὴς φαίνοιτο ὁ Γωβρύας, περιήλαυνε πάντοθεν,
 ἐώρα τε ἰσχυρότερα πάντα ἢ προσελθεῖν· οὓς δ'
 ἔπεμψε πρὸς Γωβρύαν, ἀπήγγελλον τῷ Κύρῳ ὅτι
 τοσαῦτα εἴη ἔνδον ἀγαθὰ ὅσα ἐπ' ἀνθρώπων γενεάν,
 25 ὡς σφίσι δοκεῖν, μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας.
 ὁ μὲν δὲ Κῦρος ἐν φροντίδι ἦν ὅ,τι ποτ' εἴη ταῦτα, ὁ 5
 δὲ Γωβρύας αὐτὸς τε ἐξήκει πρὸς αὐτὸν καὶ τοὺς
 ἔνδοθεν πάντας ἐξήγε φέροντας οἶνον, ἄλφιτα, ἄλευρα,
 ἄλλους δὲ ἐλαύνοντας βοῦς, αἰγας, οἰς, σῦς, καὶ εἴ τι
 30 βρωτόν, πάντα ἱκανὰ προσήγον ὡς δειπνήσαι πᾶσαν
 τὴν σὺν Κύρῳ στρατιάν. οἱ μὲν δὲ ἐπὶ τούτῳ 6
 ταχθέντες διήρουν τε ταῦτα καὶ ἐδειπνοποιοῦν. ὁ δὲ
 Γωβρύας, ἐπεὶ πάντες αὐτῷ οἱ ἄνδρες ἔξω ἦσαν,
 εἰσιέναι τὸν Κῦρον ἐκέλευσεν ὅπως νομίζοι ἀσφα-
 35 λέστατα. προεισπέμψας οὖν ὁ Κῦρος προσκόπους
 καὶ δύναμιν καὶ αὐτὸς οὕτως εἰσῆει. ἐπεὶ δ' εἰσῆλθεν
 ἀναπεπταμένας τὰς πύλας ἔχων, παρεκάλει τοὺς φί-
 λους πάντας καὶ ἄρχοντας τῶν μεθ' ἑαυτοῦ. ἐπειδὴ 7
 δὲ ἔνδον ἦσαν, ἐκφέρων ὁ Γωβρύας φιάλας χρυσᾶς
 40 καὶ πρόχους καὶ κάλπιδας καὶ κόσμον παντοῖον καὶ
 δαρεικοὺς ἀμέτρους τινὰς καὶ πάντα καλὰ πολλά,

τέλος τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, πενθικῶς δ' ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ὧδε εἶπεν· Ἐγὼ σοι, ὦ Κῦρε, τὰ μὲν χρήματα ταῦτα

who offers him all his possessions and the privilege of taking charge of his daughter. δωροῦμαι, τὴν δὲ θυγατέρα ταύτην ἐπι- 45 τρέπω διαθέσθαι ὅπως ἂν σὺ βούλῃ· ἵκετεύομεν δέ, ἐγὼ μὲν καὶ πρόσθεν τοῦ

υἱοῦ, αὕτη δὲ νῦν τοῦ ἀδελφοῦ τιμωρὸν γενέσθαι σε.

8 Ὁ δὲ Κῦρος πρὸς ταῦτα εἶπεν, Ἄλλ' ἐγὼ σοὶ μὲν

Cyrus accepts his homage and confidence. καὶ τότε ὑπεσχόμην ἀψευδοῦντός σου 50 τιμωρήσειν εἰς δύναμιν· νῦν δὲ ὅτε ἀλη-

θεύοντά σε ὁρῶ, ἤδη ὀφείλω τὴν ὑπόσχεσιν, καὶ ταύτη ὑπισχνοῦμαι τὰ αὐτὰ ταῦτα σὺν θεοῖς ποιή-

σειν. καὶ τὰ μὲν χρήματα ταῦτα, ἔφη, ἐγὼ μὲν δέχομαι, δίδωμι δ' αὐτὰ τῇ παιδί ταύτῃ κακείνῳ 55 ὅς ἂν γήμῃ αὐτήν. ἐν δὲ δῶρον ἄπειμι ἔχων παρὰ

σοῦ ἀνθ' οὗ οὐδ' ἂν τὰ ἐν Βαβυλῶνι, [ἐκεῖ πλείστά ἐστιν,] οὐδὲ τὰ πανταχοῦ [ἀντὶ τούτου οὐ σύ μοι

9 δεδώρησαι] ἥδιον ἂν ἔχων ἀπέλθοιμι. καὶ ὁ Γω-

βρύας θαυμάσας τε τί τοῦτ' εἶη καὶ ὑποπτεύσας μὴ 60

τὴν θυγατέρα λέγοι, οὕτως ἤρετο· Καὶ τί τοῦτ' ἐστίν,

ἔφη, ὦ Κῦρε; καὶ ὁ Κῦρος ἀπεκρίνατο, Ὅτι, ἔφη,

ἐγὼ, ὦ Γωβρύα, πολλοὺς μὲν οἶμαι εἶναι ἀνθρώπους

οἳ οὔτε ἀσεβεῖν ἂν ἐθέλοιεν οὔτε ἀδικεῖν οὔτε ἂν

ψεύδονται ἐκόντες εἶναι· διὰ δὲ τὸ μηδένα αὐτοῖς 65

ἠθελῆκεναι προέσθαι μήτε χρήματα πολλὰ μήτε τυ-

ραννίδα μήτε τείχη ἐρυμνὰ μήτε τέκνα ἀξιέραστα,

ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίνεσθαι οἷοι

10 ἦσαν· ἐμοὶ δὲ σὺ νυνὶ καὶ τείχη ἐρυμνὰ καὶ πλοῦτον

παντοδαπὸν καὶ δύναμιν τὴν σὴν καὶ θυγατέρα ἀξιο- 70

κτητον ἐγχειρίσας πεποίηκάς με δῆλον γενέσθαι πᾶσιν

ἀνθρώποις ὅτι οὗτ' ἂν ἀσεβεῖν περὶ ξένους ἐθέλοιμι

οὐτ' ἂν ἀδικεῖν χρημάτων ἔνεκα οὔτε συνθήκας ἂν
 ψευδοίμην ἐκὼν εἶναι. τούτων ἐγώ, εὖ ἴσθι, ἕως ἂν 11
 75 ἀνὴρ δίκαιος ὦ καὶ δοκῶν εἶναι τοιοῦτος ἐπαινῶμαι
 ὑπ' ἀνθρώπων, οὔποτ' ἐπιλήσομαι, ἀλλὰ πειράσομαί
 σε ἀντιτιμῆσαι πᾶσι τοῖς καλοῖς. καὶ ἀνδρὸς δ', ἔφη, 12
 τῇ θυγατρὶ μὴ φοβοῦ ὥς ἀπορήσεις ἀξίου ταύτης·
 πολλοὶ γὰρ καγαθοὶ φίλοι εἰσὶν ἐμοί· ὧν τις γαμῆ
 85 ταύτην· εἰ μέντοι χρήμαθ' ἔξει τοσαῦτα ὅσα σὺ δίδως
 ἢ καὶ ἄλλα πολλαπλάσια τούτων, οὐκ ἂν ἔχοιμι
 εἰπεῖν· σὺ μέντοι εὖ ἴσθι ὅτι εἰσὶ τινες αὐτῶν οἱ ὧν
 μὲν σὺ δίδως χρημάτων οὐδὲ μικρὸν τούτων ἔνεκά σε
 μᾶλλον θαυμάζουσιν· ἐμὲ δὲ ζηλοῦσι νυνὶ καὶ εὖ-
 85 χονται πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδείξασθαι ὥς
 πιστοὶ μὲν εἰσιν οὐδὲν ἥττον ἐμοῦ τοῖς φίλοις, τοῖς δὲ
 πολεμίοις ὥς οὔποτ' ἂν ὑφείντο ζῶντες, εἰ μὴ τις θεὸς
 βλάβη· ἀντὶ δ' ἀρετῆς καὶ δόξης ἀγαθῆς ὅτι οὐδ'
 ἂν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα
 90 προέλοιτο· τοιούτους ἀνδρας εὖ ἴσθι ἐνταῦθα καθη-
 μένους. καὶ ὁ Γωβρύας εἶπε γελάσας, Πρὸς τῶν 13
 θεῶν, ἔφη, ὦ Κῦρε, δεῖξον δὴ μοι ποῦ οὗτοί εἰσιν, ἵνα
 σε τούτων τινὰ αἰτήσωμαι παῖδά μοι γενέσθαι. καὶ
 ὁ Κῦρος εἶπεν, Οὐδὲν ἐμοῦ σε δεήσει πυνθάνεσθαι,
 95 ἀλλ' ἂν σὺν ἡμῖν ἔπη, αὐτὸς σὺ ἔξεις καὶ ἄλλω
 δεικνύναι αὐτῶν ἕκαστον.

Τοσαῦτ' εἰπὼν δεξιάν τε λαβὼν τοῦ Γωβρύα καὶ 14
 ἀναστὰς ἐξήκει, καὶ τοὺς μεθ' αὐτοῦ ἐξῆγεν ἅπαντας·
 καὶ πολλὰ δεομένου τοῦ Γωβρύα ἔνδον δειπνεῖν οὐκ
 100 ἠθέλησεν, ἀλλ' ἐν τῷ στρατοπέδῳ ἐδέειπ-
 νει καὶ τὸν Γωβρύαν σύνδειπνον πα-
 ρέλαβεν. ἐπὶ στιβάδος δὲ κατακλινεῖς
 ἤρετο αὐτὸν ὧδε· Εἰπέ μοι, ἔφη, ὦ Γω-

Gobryas is the
 guest of Cyrus in
 the camp, where
 he admires the
 manners of the
 Persian soldiers. 15

- βρύα, πότερον οἶε σοὶ εἶναι πλείω ἢ ἐκάστῳ ἡμῶν
στρώματα; καὶ ὃς εἶπεν, 'Υμῖν νῆ Δί' εὖ οἶδ' ὅτι, ¹⁰⁵
ἔφη, καὶ στρώματα πλείω ἐστὶ καὶ κλῖναι, καὶ οἰκία
γε πολὺ μείζων ἢ ὑμετέρα τῆς ἐμῆς, οἷ γε οἰκία μὲν
χρησθε γῇ τε καὶ οὐρανῷ, κλῖναι δ' ὑμῖν εἰσιν ὅποσαι
εὐναὶ γένοιντ' ἂν ἐπὶ γῆς· στρώματα δὲ νομίζετε οὐχ
ὅσα πρόβατα φύει [ἔρια], ἀλλ' ὅσα ὄρη τε καὶ πεδιά ¹¹⁰
16 ἀνίησι. τὸ μὲν δὴ πρῶτον συνδειπνῶν αὐτοῖς ὁ Γω-
βρύας καὶ ὄρων τὴν φαυλότητα τῶν παρατιθεμένων
βρωμάτων πολὺ σφᾶς ἐνόμιζεν ἐλευθεριωτέρους εἶναι
17 αὐτῶν· ἐπεὶ δὲ κατενόησε τὴν μετριότητα τῶν συσσί-
των· ἐπ' οὐδενὶ γὰρ βρώματι οὐδὲ πώματι Πέρσης ¹¹⁵
ἀνὴρ τῶν πεπαιδευμένων οὔτ' ἂν ὄμμασιν ἐκπεπληγ-
μένος καταφανῆς γένοιτο οὔτε ἀρπαγῇ οὔτε τῷ νῶ μὴ
οὐχὶ προσκοπεῖν ἅπερ ἂν καὶ μὴ ἐπὶ σίτῳ ὦν· ἀλλ'
ὥσπερ οἱ ἵππικοὶ διὰ τὸ μὴ ταραττεσθαι ἐπὶ τῶν ἵπ-
πων δύνανται ἅμα ἱππεύοντες καὶ ὁρᾶν καὶ ἀκούειν ¹²⁰
καὶ λέγειν τὸ δέον, οὔτω καὶ οἱ ἐν τῷ σίτῳ οἴονται
δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι· τὸ δὲ κεκινή-
σθαι ὑπὸ τῶν βρωμάτων καὶ τῆς πόσεως πάνυ αὐτοῖς
18 ὑικὸν [καὶ θηριῶδες] δοκεῖ εἶναι· ἐνενόησε δὲ αὐτῶν
καὶ ὡς ἐπηρώτων ἀλλήλους τοιαῦτα οἶα ἐρωτηθῆναι ¹²⁵
ἡδίων ἢ μὴ, καὶ ἔσκωπτον οἶα σκωφθῆναι ἡδίων ἢ μὴ·
ἅ τε ἐπαιζον ὡς πολὺ μὲν ὕβρεως ἀπῆν, πολὺ δὲ τοῦ
αἰσχροῦ τι ποιεῖν, πολὺ δὲ τοῦ χαλεπαίνεσθαι πρὸς
19 ἀλλήλους. μέγιστον δ' αὐτῷ ἔδοξεν εἶναι τὸ ἐν στρα-
τείᾳ ὄντας τῶν εἰς τὸν αὐτὸν κίνδυνον ἐμβαίνόντων ¹³⁰
μηδενὸς οἶεσθαι δεῖν πλείω παρατίθεσθαι, ἀλλὰ τοῦτο
νομίζειν ἡδίστην εὐωχίαν εἶναι τοὺς συμμάχεσθαι
20 μέλλοντας ὅτι βελτίστους παρασκευάζειν. ἡνίκα δὲ
Γωβρύας ὡς εἰς οἶκον ἀπιὼν ἀνίστατο, εἰπεῖν λέγεται,

135 Οὐκέτι θαυμάζω, ὦ Κῦρε, εἰ ἐκπώματα μὲν καὶ
 ἱμάτια καὶ χρυσίου ἡμεῖς ὑμῶν πλείονα κεκτήμεθα,
 αὐτοὶ δὲ ἐλάττονος ὑμῶν ἄξιοι ἔσμεν. ἡμεῖς μὲν γὰρ
 ἐπιμελούμεθα ὅπως ἡμῖν ταῦτα ὡς πλείστα ἔσται,
 140 ὑμεῖς δέ μοι δοκεῖτε ἐπιμέλεσθαι ὅπως αὐτοὶ ὡς
 βέλτιστοι ἔσεσθε. ὁ μὲν ταῦτ' εἶπεν· ὁ δὲ Κῦρος, 21
 "Αγ', ἔφη, ὦ Γωβρύα, ὅπως πρῶ παρέσει ἔχων τοὺς
 ἱππέας ἐξοπλισμένους, ἵνα καὶ τὴν δύναμίν σου
 ἴδωμεν, καὶ ἅμα διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς,
 ὅπως ἂν εἰδῶμεν ἅ τε δεῖ φίλια καὶ πολέμια ἡμᾶς
 145 νομίζειν.

Τότε μὲν δὴ ταῦτ' εἰπόντες ἀπῆλθον ἑκάτερος 22
 ἐπὶ τὰ προσήκοντα.

Ἐπεὶ δὲ ἡμέρα ἐγένετο, παρῆν ὁ Γωβρύας ἔχων
 τοὺς ἱππέας, καὶ ἡγείτο. ὁ δὲ Κῦρος, ὥσπερ προσ-
 150 ἡκει ἀνδρὶ ἄρχοντι, οὐ μόνον τῷ πορευέσθαι τὴν ὁδὸν
 προσεῖχε τὸν νοῦν, ἀλλ' ἅμα προῖὼν ἐπεσκοπεῖτο εἴ
 τι δυνατὸν εἴη τοὺς πολεμίους ἀσθενεστέρους ποιεῖν
 ἢ αὐτοὺς ἰσχυροτέρους. καλέσας οὖν τὸν Ἑρκάνιον 23
 καὶ τὸν Γωβρύαν, τούτους γὰρ ἐνόμιζεν
 155 εἰδέναι μάλιστα ὧν αὐτὸς ᾔετο δεῖσθαι
 μαθεῖν, Ἐγὼ τοι, ἔφη, ὦ ἄνδρες φίλοι,
 οἶμαι σὺν ὑμῖν ἂν ὡς πιστοῖς βουλευό-
 μενος περὶ τοῦ πολέμου τοῦδε οὐκ ἂν
 ἐξαμαρτάνειν· ὁρῶ γὰρ ὅτι μᾶλλον ὑμῖν
 160 ἢ ἐμοὶ σκεπτέον ὅπως ὁ Ἀσσύριος ἡμῶν μὴ ἐπικρα-
 τήσει. ἐμοὶ μὲν γάρ, ἔφη, τῶνδε ἀποσφαλέντι ἔστιν
 ἴσως καὶ ἄλλη ἀποστροφή· ὑμῖν δ', εἰ οὗτος ἐπι-
 κρατήσῃ, ὁρῶ ἅμα πάντα τὰ ὄντα ἀλλότρια γιγνό-
 μενα. καὶ γὰρ ἐμοὶ μὲν πολέμιός ἐστιν, οὐκ ἐμέ 24
 165 μισῶν, ἀλλ' οἰόμενος ἀσύμφορον ἑαυτῷ μεγάλους

Cyrus takes
 counsel with Go-
 bryas and the
 Hyrcanian Chief-
 tain as to the
 proper means of
 obtaining fresh
 allies against the
 Assyrians.

εἶναι ἡμᾶς, καὶ στρατεύει διὰ τοῦτο ἐφ' ἡμᾶς ὑμᾶς δὲ καὶ μισεῖ, ἀδικεῖσθαι νομίζων ὑφ' ὑμῶν. πρὸς ταῦτα ἀπεκρίναντο ἀμφοτέροι κατὰ ταῦτα περαίνειν ὅ,τι μέλλει, ὡς ταῦτ' εἰδόσι σφίσι καὶ μέλον αὐτοῖς ἰσχυρῶς, ὅπη τὸ μέλλον ἀποβήσοιτο.

170

- 25 Ἐνταῦθα δὴ ἤρξατο ὧδε· Λέξατε δὴ μοι, ἔφη, ὑμᾶς νομίζει μόνους πολεμικῶς ἔχειν ὁ Ἀσσύριος πρὸς ἑαυτόν, ἢ ἐπίστασθε καὶ ἄλλον τινὰ αὐτῷ πολέμιον; Ναὶ μὰ Δί', ἔφη ὁ Ὑρκάνιος, πολεμιώτατοι μὲν εἰσιν αὐτῷ Καδούσιοι, ἔθνος πολὺ τε καὶ ἄλκιμον· Σάκαι γε μὴν ὄμοροι ἡμῖν, οἳ κακὰ πολλὰ πεπόνθασιν ὑπὸ τοῦ Ἀσσυρίου· ἐπειράτο γὰρ κἀ-
 26 κείνους ὥσπερ καὶ ἡμᾶς καταστρέψασθαι. Οὐκοῦν, ἔφη, οἴεσθε νῦν αὐτοὺς ἀμφοτέρους ἡδέως ἂν ἐπιβῆναι μεθ' ἡμῶν τῷ Ἀσσυρίῳ; ἔφασαν καὶ σφόδρ' ἂν, εἴ πῃ γε δύναιντο συμμίζειν. Τί δ', ἔφη, ἐν μέσῳ ἐστὶ τοῦ συμμίζειν; Ἀσσύριοι, ἔφασαν, τὸ αὐτὸ ἔθνος,
 27 δι' οὗπερ νυνὶ πορεύει. ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Κῦρος, Τί γάρ, ἔφη, ὦ Γωβρύα, οὐ σὺ τοῦ νεανίσκου τούτου ὃς νῦν εἰς τὴν βασιλείαν καθέστηκεν ὑπερφανίαν πολλήν τινα τοῦ τρόπου κατηγορεῖς; Τοιαῦτα γάρ, οἶμαι, ἔφη ὁ Γωβρύας, ἔπαθον ὑπ' αὐτοῦ. Πότερα δῆτα, ἔφη ὁ Κῦρος, εἰς σὲ μόνον τοιοῦτος ἐγένετο ἢ
 23 καὶ εἰς ἄλλους τινάς; Νὴ Δί', ἔφη ὁ Γωβρύας, καὶ εἰς ἄλλους γε· ἀλλὰ τοὺς μὲν ἀσθενούντας οἷα ὑβρίζει τί δεῖ λέγειν; ἐνὸς δὲ ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ υἱόν, καὶ ἐκείνου ἐταῖρον ὄντα ὥσπερ τὸν ἐμόν, συμπίνοντα παρ' ἑαυτῷ συλλαβὼν ἐξέτεμεν, ὡς μὲν τινες ἔφασαν, ὅτι ἡ παλλακὴ αὐτοῦ ἐπῆνεσεν αὐτὸν ὡς καλὸς

He learns from them that the Assyrian king has made many other enemies by his arrogance and cruelty,

175

180

185

190

195

notably to Gadatas, whose principality is beyond Babylon.

εἶη καὶ ἐμακάρισε τὴν μέλλουσαν αὐτῷ γυναῖκα ἔσε-
 σθαι· ὡς δὲ αὐτὸς νῦν λέγει, ὅτι ἐπείρασεν αὐτοῦ
 τὴν παλλακίδα. καὶ νῦν οὗτος εὐνοῦχος μὲν ἐστι,
 200 τὴν δ' ἀρχὴν ἔχει, ἐπεὶ ὁ πατὴρ αὐτοῦ ἐτελεύτησεν.
 Οὐκοῦν, ἔφη, οἶει ἂν καὶ τοῦτον ἡδέως ἡμᾶς ἰδεῖν, εἰ 29
 οἴοιτο ἑαυτῷ βοηθοὺς ἂν γενέσθαι; Εὖ μὲν οὖν, ἔφη,
 οἶδα, ὁ Γωβρύας· ἀλλ' ἰδεῖν τοι αὐτὸν χαλεπὸν
 ἐστίν, ὦ Κῦρε. Πῶς; ἔφη ὁ Κῦρος. Ὅτι, εἰ μέλλει τις
 205 ἐκείνῳ συμμύξιν, παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ
 παριέναι. Τί οὖν, ἔφη, τοῦτο χαλεπόν; Ὅτι νῆ Δί', 30
 ἔφη ὁ Γωβρύας, οἶδα ἐξελθοῦσαν <ἂν> δύναμιν ἐξ
 αὐτῆς πολλαπλασίαν ἧς σὺ ἔχεις νῦν· εὖ δ' ἴσθι ὅτι
 καὶ δι' αὐτὸ τοῦτο ἡττόν σοι νῦν ἢ τὸ πρότερον Ἀσ-
 210 σύριοι καὶ τὰ ὅπλα ἀποφέρουσι καὶ τοὺς ἵππους
 ἀπάγουσιν, ὅτι τοῖς ἰδοῦσιν αὐτῶν ὀλίγη ἔδοξεν εἶναι
 ἡ σὴ δύναμις· καὶ ὁ λόγος οὗτος πολὺς ἤδη ἔσπαρται·
 δοκεῖ δέ μοι, ἔφη, βέλτιον εἶναι φυλαττομένους πο-
 ρεύεσθαι.
 215 Καὶ ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε 31
 πρὸς αὐτὸν ἔλεξε· Ἐκαλῶς μοι δοκεῖς
 λέγειν, ὦ Γωβρύα, κελεύων ὡς ἀσφαλέ-
 στατα τὰς πορείας ποιεῖσθαι. ἔγωγ' οὖν
 σκοπῶν οὐ δύναμαι ἐννοῆσαι ἀσφαλε-
 220 στέραν οὐδεμίαν πορείαν ἡμῖν τοῦ πρὸς αὐτὴν Βα-
 βυλῶνα ἰέναι, εἰ ἐκεῖ τῶν πολεμίων ἐστὶ τὸ κράτι-
 στον. πολλοὶ μὲν γάρ εἰσιν, ὡς σὺ φῆς· εἰ δὲ θαρ-
 ρήσουσι, καὶ δεινοὶ ἡμῖν, ὡς ἐγὼ φημι, ἔσονται. μὴ 32
 ὀρῶντες μὲν οὖν ἡμᾶς, ἀλλ' οἰόμενοι ἀφανεῖς εἶναι διὰ
 225 τὸ φοβεῖσθαι ἐκείνους, σάφ' ἴσθι, ἔφη, ὅτι τοῦ μὲν
 φόβου ἀπαλλάσσονται ὃς αὐτοῖς ἐνεγένετο, θάρρος δ'
 ἐμφύσεται ἀντὶ τούτου τοσούτῳ μείζον ὅσῳ ἂν πλείονα

Cyrus deter-
 mines to attack
 the enemy in
 his stronghold,
 Babylon.

χρόνον ἡμᾶς μὴ ὀρώσιν· ἣν δὲ ἤδη ἴωμεν ἐπ' αὐτούς,
 πολλοὺς μὲν αὐτῶν εὐρήσομεν ἔτι κλάοντας τοὺς
 ἀποθανόντας ὑφ' ἡμῶν, πολλοὺς δ' ἔτι τραύματα ²³⁰
 ἐπιδεδεμένους ἂ ὑπὸ τῶν ἡμετέρων ἔλαβον, πάντας
 δ' ἔτι μεμνημένους τῆς μὲν τοῦδε τοῦ στρατεύματος
³³ τολμῆς, τῆς δ' αὐτῶν φυγῆς τε καὶ συμφορᾶς. εὖ δ'
 ἴσθι, ἔφη, ὦ Γωβρύα, [ἵνα καὶ τοῦτ' εἰδῆς,] οἱ πολλοὶ
 ἄνθρωποι, ὅταν μὲν θαρρῶσιν, ἀνυπόστατον τὸ φρόνη- ²³⁵
 μα παρέχονται· ὅταν δὲ δείσωσιν, ὅσῳ ἂν πλείους
 ὦσι, τοσούτῳ μείζω καὶ ἐκπεπληγμένον μᾶλλον τὸν
³⁴ φόβον κέκτηνται. ἐκ πολλῶν μὲν γὰρ καὶ κακῶν
 λόγων ηὐξημένος αὐτοῖς πάρεστιν, ἐκ πολλῶν δὲ καὶ
 πονηρῶν σχημάτων, ἐκ πολλῶν δὲ καὶ δυσθύμων τε ²⁴⁰
 καὶ ἐξεστηκότων προσώπων ἡθροισται. ὥσθ' ὑπὸ τοῦ
 μεγέθους οὐ ῥάδιον αὐτόν ἐστιν οὔτε λόγοις κατασβέ-
 σαι οὔτε προσάγοντα πολεμίοις μένος ἐμβαλεῖν οὔτε
 ἀπάγοντα ἀναθρέψαι τὸ φρόνημα, ἀλλ' ὅσῳ ἂν μάλ-
 λον αὐτοῖς θαρρεῖν παρακελεύη, τοσούτῳ ἐν δεινότη- ²⁴⁵
³⁵ ροις ἡγοῦνται εἶναι. ἐκείνο μέντοι νῆ Δί', ἔφη, σκε-
 ψώμεθα ἀκριβῶς ὅπως ἔχει. εἰ μὲν γὰρ τὸ ἀπὸ τοῦδε
 αἱ νῆκαι ἔσονται ἐν τοῖς πολεμικοῖς ἔργοις ὁπότεροι
 ἂν πλείονα ὄχλον ἀπαριθμήσωσιν, ὀρθῶς καὶ σὺ
 φοβεῖ περὶ ἡμῶν καὶ ἡμεῖς τῷ ὄντι ἐν δεινοῖς ἐσμεν· ²⁵⁰
 εἰ μέντοι ὥσπερ πρόσθεν διὰ τοὺς εὖ μαχομένους ἔτι
 καὶ νῦν αἱ μάχαι κρίνονται, θαρρῶν οὐδὲν ἂν σφα-
 λείης· πολὺ μὲν γὰρ σὺν τοῖς θεοῖς πλείονας εὐρήσεις
 παρ' ἡμῖν τοὺς θέλοντας μάχεσθαι ἢ παρ' ἐκείνοις·
³⁶ ὥς δ' ἔτι μᾶλλον θαρρήσ, καὶ τόδε κατανόησον· οἱ ²⁵⁵
 μὲν γὰρ πολέμιοι πολὺ μὲν ἐλάττονές εἰσι νῦν ἢ πρὶν
 ἡττηθῆναι ὑφ' ἡμῶν, πολὺ δ' ἐλάττονες ἢ ὅτε ἀπέ-
 δρασαν ἡμᾶς· ἡμεῖς δὲ καὶ μείζονες νῦν, ἐπεὶ νε-

νικήκαμεν, καὶ ἰσχυρότεροι, ἐπεὶ ὑμεῖς ἡμῖν προσ-
 260 ἐγένεσθε· μὴ γὰρ ἔτι ἀτίμαζε μηδὲ τοὺς σούς, ἐπεὶ
 σὺν ἡμῖν εἰσι· σὺν γὰρ τοῖς νικῶσι, σάφ' ἴσθι, ὦ
 Γωβρύα, θαρροῦντες καὶ οἱ ἀκόλουθοι ἔπονται. μὴ 37
 λανθανέτω δέ σε μηδὲ τοῦτο, ἔφη, ὅτι ἔξεστι μὲν
 τοῖς πολεμίοις καὶ νῦν ἰδεῖν ἡμᾶς· γοργότεροι δέ,
 265 σάφ' ἴσθι, οὐδαμῶς ἂν αὐτοῖς φανείημεν ἢ ἰόντες ἐπ'
 ἐκείνους. ὥς οὖν ἐμοῦ ταῦτα γιγνώσκοντος ἄγε ἡμᾶς
 εὐθὺ τὴν ἐπὶ Βαβυλῶνος.'

III Οὕτω μὲν δὴ πορευόμενοι τεταρταῖοι πρὸς τοῖς
 ὀρίοις τῆς Γωβρύου χώρας ἐγένοντο. ὥς The halt on the
 frontier. A large
 share of the spoil
 captured in the
 subsequent raid
 is given to Go-
 bryas.
 δὲ ἐν τῇ πολεμίᾳ ἦν, κατέστησε λαβὼν
 ἐν τάξει μεθ' ἑαυτοῦ τοὺς τε πεζοὺς καὶ
 5 τῶν ἱππέων ὅσους ἐδόκει καλῶς αὐτῷ
 ἔχειν· τοὺς δ' ἄλλους ἱππέας ἀφῆκε καταθεῖν,
 καὶ ἐκέλευσε τοὺς μὲν ὅπλα ἔχοντας κατακαίνειν,
 τοὺς δ' ἄλλους καὶ πρόβατα ὅσα ἂν λάβωσι πρὸς
 αὐτὸν ἄγειν. ἐκέλευσε δὲ καὶ τοὺς Πέρσας συγ-
 10 καταθεῖν· καὶ ἦκον πολλοὶ μὲν αὐτῶν κατακεκυλισ-
 μένοι ἀπὸ τῶν ἵππων, πολλοὶ δὲ καὶ λείαν πλεί-
 στην ἄγοντες. ὥς δὲ παρῆν ἡ λεία, συγκαλέσας 2
 τοὺς τε τῶν Μήδων ἄρχοντας καὶ τῶν Ὑρκανίων καὶ
 τοὺς ὁμοτίμους ἔλεξεν ὧδε· Ἄνδρες φίλοι, ἐξένισεν
 15 ἡμᾶς ἅπαντας πολλοῖς ἀγαθοῖς Γωβρύας. εἰ οὖν,
 ἔφη, τοῖς θεοῖς ἐξελόντες τὰ νομιζόμενα καὶ τῇ στρα-
 τιᾷ τὰ ἱκανὰ τὴν ἄλλην τούτῳ δοίημεν λείαν, ἂρ' ἂν,
 ἔφη, καλὸν ποιήσαιμεν τῷ εὐθὺς φανεροῖ εἶναι, ὅτι
 καὶ τοὺς εὖ ποιούντας πειρώμεθα νικᾶν εὖ ποιούντες ;
 20 ὥς δὲ τοῦτ' ἤκουσαν, πάντες μὲν ἐπήνουν, πάντες δ' 3
 ἐνεκωμιάζον· εἰς δὲ καὶ ἔλεξεν ὧδε· Πάνυ, ἔφη, ὦ
 Κῦρε, τοῦτο ποιήσωμεν· καὶ γὰρ μοι δοκεῖ, ἔφη, ὅ

Γωβρύας πτωχούς τινας ἡμᾶς νομίζειν, ὅτι οὐ δαρει-
κῶν μεστοὶ ἦκομεν οὐδὲ ἐκ χρυσῶν πίνομεν φιαλῶν·
εἰ δὲ τοῦτο ποιήσομεν, γνοίῃ ἄν, ἔφη, ὅτι ἔστιν ἔλευ- 25

4 θερίους εἶναι καὶ ἄνευ χρυσοῦ. Ἄγε δὴ, ἔφη, τὰ
τῶν θεῶν ἀποδόντες τοῖς μάγοις καὶ ὅσα τῇ στρατιᾷ
ἱκανὰ ἐξελόντες τᾶλλα καλέσαντες τὸν Γωβρύαν δότε
αὐτῷ· οὕτω δὴ λαβόντες ἐκεῖνοι ὅσα ἔδει τᾶλλα
ἔδοσαν τῷ Γωβρύᾳ. 30

5 Ἐκ τούτου δὴ ἦι πρὸς Βαβυλῶνα παραταξάμενος
ὥσπερ ὅτε ἡ μάχη ἦν. ὡς δ' οὐκ ἀντε-
ξῆσαν οἱ Ἀσσύριοι, ἐκέλευσεν ὁ Κῦρος
τὸν Γωβρύαν προσελάσαντα εἰπεῖν ὅτι
εἰ βούλεται ὁ βασιλεὺς ἐξιὼν ὑπὲρ τῆς 35
χώρας μάχεσθαι, κἂν αὐτὸς σὺν ἐκείνῳ μάχοιτο· εἰ
δὲ μὴ ἀμυνεῖ τῇ χώρᾳ, ὅτι ἀνάγκη τοῖς κρατοῦσι
6 πείθεσθαι. ὁ μὲν δὴ Γωβρύας προσελάσας ἔνθα
ἀσφαλὲς ἦν ταῦτα εἶπεν, ὁ δ' αὐτῷ ἐξέπεμψεν ἀπο-
κρινούμενον τοιάδε· Δεσπότης ὁ σὸς λέγει, ὦ Γωβρύα, 40
Οὐχ ὅτι ἀπέκτεινά σου τὸν υἱὸν μεταμέλει μοι, ἀλλ'
ὅτι οὐ καὶ σὲ προσαπέκτεινα. μάχεσθαι δὲ εἰὰν
βούλησθε, ἦκετε εἰς τριακοστὴν ἡμέραν· νῦν δ' οὐπω
7 ἡμῖν σχολή· ἔτι γὰρ παρασκευαζόμεθα. ὁ δὲ Γω-
βρύας εἶπεν, Ἀλλὰ μήποτε σοι λήξειεν αὕτη ἡ μετα- 45
μέλεια· δῆλον γὰρ ὅτι ἀνιῶ σέ τι, ἐξ οὗ αὕτη σε ἡ
μεταμέλεια ἔχει.

8 Ὁ μὲν δὴ Γωβρύας ἀπήγγειλε τὰ τοῦ Ἀσσυρίου·
ὁ δὲ Κῦρος ἀκούσας ταῦτα ἀπήγαγε τὸ
στράτευμα· καὶ καλέσας τὸν Γωβρύαν 50
Εἰπέ μοι, ἔφη, οὐκ ἔλεγες μέντοι σὺ ὅτι
τὸν ἐκτμηθέντα ὑπὸ τοῦ Ἀσσυρίου οἶει
ἂν σὺν ἡμῖν γενέσθαι; Εὐὲ μὲν οὖν, ἔφη,

Return of Go-
bryas. Cyrus
suggests to him
the possibility of
Gadatas helping
them by a stroke
of treachery.

δοκῶ εἰδέναι· πολλὰ γὰρ δὴ ἔγωγε καὶ κεῖνος ἐπαρ-
 55 ρησιασάμεθα πρὸς ἀλλήλους. Ὅποτε τοίνυν σοι 9
 δοκεῖ καλῶς ἔχειν, πρόσιθι πρὸς αὐτόν· καὶ πρῶτον
 μὲν οὕτω ποιεῖ ὅπως ἂν αὐτοὶ λάθρα συνῆτε· ἐπειδὰν
 δὲ συγγένῃ αὐτῷ, εἰ ἂν γνῶς αὐτὸν φίλον βουλόμενον
 εἶναι, τοῦτο δεῖ μηχανᾶσθαι ὅπως λάθῃ φίλος ὢν
 60 ἡμῖν· οὔτε γὰρ ἂν φίλους τις ποιήσκειν ἄλλως πῶς
 πλείω ἀγαθὰ ἐν πολέμῳ ἢ πολέμιος δοκῶν εἶναι οὔτ'
 ἂν ἐχθροὺς πλείω τις βλάβῃειν ἄλλως πῶς ἢ φίλος
 δοκῶν εἶναι. Καὶ μὲν, ἔφη ὁ Γωβρύας, οἶδ' ὅτι καὶ 10
 πρίαιτο Γαδάτας τὸ μέγα τι ποιῆσαι κακὸν τὸν νῦν
 65 βασιλέα Ἀσσυρίων. ἀλλ' ὅ,τι ἂν δύναιτο, τοῦτο δεῖ
 καὶ ἡμᾶς σκοπεῖν. Λέγε δὴ μοι, ἔφη ὁ Κῦρος, εἰς τὸ 11
 φρούριον τὸ πρὸ τῆς χώρας, ὃ φατε Ὑρκανίοις τε
 καὶ Σάκαις ἐπιτετειχίσθαι τῇδε τῇ χώρᾳ πρόβολου
 εἶναι τοῦ πολέμου, ἅρ' ἂν, ἔφη, οἶει ὑπὸ τοῦ φρου-
 70 ράρχου παρεθῆναι τὸν εὐνοῦχον ἐλθόντα σὺν δυνάμει;
 Σαφῶς γ', ἔφη ὁ Γωβρύας, εἴπερ ἀνύποπτος ὢν,
 ὥσπερ νῦν ἐστιν, ἀφίκοιτο πρὸς αὐτόν. Οὐκοῦν, 12
 ἔφη, ἀνύποπτος ἂν εἴη, εἰ προσβάλοιμι μὲν ἐγὼ πρὸς
 τὰ χωρία αὐτοῦ ὡς λαβεῖν βουλόμενος, ἀπομάχοιτο
 75 δὲ ἐκεῖνος ἀνὰ κράτος· καὶ λάβοιμι μὲν αὐτοῦ τι
 ἐγώ, ἀντιλάβοι δὲ καὶ κεῖνος ἡμῶν ἢ ἄλλους τινὰς ἢ καὶ
 ἀγγέλους πεμπομένους ὑπ' ἐμοῦ πρὸς τούτους οὓς φατε
 πολεμίους τῷ Ἀσσυρίῳ εἶναι· καὶ οἱ μὲν ληφθέν-
 80 τες λέγοιεν ὅτι ἐπὶ στράτευμα ἀπέρχονται καὶ κλίμα-
 κας ὡς ἐπὶ τὸ φρούριον ἄξοντες, ὃ δ' εὐνοῦχος ἀκού-
 σας προσποιήσαιο προαγγεῖλαι βουλόμενος ταῦτα
 παρεῖναι. καὶ ὁ Γωβρύας εἶπεν ὅτι οὕτω μὲν γιγνο- 13
 μένων σαφῶς παρείη ἂν αὐτόν, καὶ δέοιτό γ' ἂν αὐτοῦ
 μένειν ἕως ἀπέλθοις. Οὐκοῦν, ἔφη ὁ Κῦρος, εἴ γε

- ἅπαξ εἰσέλθοι, δύναιτ' ἂν ἡμῖν ὑποχείριον ποιῆσαι 85
 14 τὸ χωρίον; Εἰκὸς γοῦν, ἔφη ὁ Γωβρύας, τὰ μὲν
 ἔνδον ἐκείνου συμπαρασκευάζοντος, τὰ δ' ἔξωθεν σοῦ
 ἰσχυρότερα προσάγοντος. Ἴθι οὖν, ἔφη, καὶ πειρῶ
 ταῦτα διδάξας καὶ διαπραξάμενος παρῆναι· πιστὰ
 δὲ αὐτῷ οὐκ ἂν μείζω οὔτ' εἴποις οὔτε δείξαις ὧν 90
 αὐτὸς σὺ τυγχάνεις παρ' ἡμῶν εἰληφώς.
- 15 Ἐκ τούτου ᾧχετο μὲν ὁ Γωβρύας· ἄσμενος δὲ
 ἰδὼν αὐτὸν ὁ εὐνοῦχος συνωμολόγει τε
 πάντα καὶ συνέθετο ἃ ἔδει. ἐπεὶ δὲ ἀπήγ-
 γειλεν ὁ Γωβρύας ὅτι πάντα δοκοίη 95
 ἰσχυρῶς τῷ εὐνούχῳ τὰ ἐπισταλέντα,
 ἐκ τούτου τῇ ὑστεραίᾳ προσέβαλε μὲν
 ὁ Κῦρος, ἀπεμάχετο δὲ ὁ Γαδάτας. ἦν
 δὲ καὶ ὃ ἔλαβε χωρίον ὁ Κῦρος, ὅποιον ἔφη ὁ Γα-
 16 δάτας. τῶν δὲ ἀγγέλων οὓς ἔπεμψεν ὁ Κῦρος προ- 100
 ειπὼν ἥ πορεύσονται, τοὺς μὲν εἶασεν ὁ Γαδάτας
 δαφεύγειν, ὅπως ἄγοιεν τὰ στρατεύματα καὶ τὰς
 κλίμακας κομίζοιεν· οὓς δ' ἔλαβε, βασανίζων ἐναντίον
 πολλῶν, ὡς ἤκουσεν ἐφ' ἃ ἔφασαν πορεύεσθαι, εὐθέως
 συσκευασάμενος ὡς ἐξαγγελῶν τῆς νυκτὸς ἐπορεύετο. 105
- 17 τέλος δὲ πιστευθεὶς ὡς βοηθὸς εἰσέρχεται εἰς τὸ
 φρούριον· καὶ τέως μὲν συμπαρασκευάζεν ὅ,τι δύναιτο
 τῷ φρουράρχῳ. ἐπεὶ δὲ ὁ Κῦρος ἦλθε, καταλαμβάνει
 τὸ χωρίον συνεργοὺς ποιησάμενος καὶ τοὺς παρὰ τοῦ
 18 Κύρου αἰχμαλώτους. ἐπεὶ δὲ τοῦτο ἐγένετο, εὐθὺς 110
 [Γαδάτας] ὁ εὐνοῦχος τὰ ἔνδον καταστήσας ἐξῆλθε
 πρὸς τὸν Κῦρον, καὶ τῷ νόμῳ προσκυνήσας εἶπε,
 19 Χαῖρε, Κῦρε. Ἀλλὰ ποιῶ ταῦτ', ἔφη· σὺ γάρ με
 σὺν τοῖς θεοῖς οὐ κελεύεις μόνον ἀλλὰ καὶ ἀναγκάζεις
 χαίρειν. εὖ γὰρ ἴσθι, ἔφη, ὅτι ἐγὼ μέγα ποιοῦμαι 115

Gadatas falls in with the proposal of Cyrus, communicated by Gobryas. The plan succeeds and Cyrus becomes possessed of the fort he wished for.

φίλιον τοῦτο τὸ χωρίον τοῖς ἐνθάδε συμμάχοις
 καταλείπων· σοῦ δ', ἔφη, ὦ Γαδάτα, ὁ Ἀσσύριος
 παῖδας μέν, ὡς ἔοικε, τὸ ποιεῖσθαι ἀφείλετο, οὐ
 μέντοι τό γε φίλους δύνασθαι κτᾶσθαι ἀπεστέρησεν·
 120 ἀλλ' εὖ ἴσθι ὅτι ἡμᾶς τῷ ἔργῳ τούτῳ φίλους πεποί-
 ησαι, οἳ σοι, ἐὰν δυνώμεθα, πειρασόμεθα μὴ χείρονες
 βοηθοὶ παραστῆναι ἢ εἰ παῖδας ἐκγόνους ἐκέκτησο.
 ὁ μὲν ταῦτ' ἔλεγεν. ἐν δὲ τούτῳ ὁ Ἑρκάνιος ἄρτι 20
 ἡσθημένος τὸ γεγενημένον προσθεὶ τῷ Κύρῳ καὶ
 125 λαβὼν τὴν δεξιὰν αὐτοῦ εἶπεν, ὦ μέγα ἀγαθὸν σὺ
 τοῖς φίλοις Κύρε, ὡς πολλήν με τοῖς θεοῖς ποιεῖς
 χάριν ὀφείλεις ὅτι σοί με συνήγαγον. Ἴθι νῦν, ἔφη 21
 ὁ Κύρος, καὶ λαβὼν τὸ χωρίον, οὐπὲρ ἕνεκά με ἀσπά-
 ζει, διατίθει αὐτὸ οὕτως ὡς ἂν τῷ ὑμετέρῳ φύλῳ
 130 πλείστου ἄξιον ᾗ καὶ τοῖς ἄλλοις συμμάχοις, μάλιστα
 δ', ἔφη, Γαδάτα τουτῶϊ, ὃς ἡμῖν αὐτὸ λαβὼν παρα-
 δίδωσι.

Τί οὖν; ἔφη ὁ Ἑρκάνιος, ἐπειδὴν Καδούσιοι ἔλ- 22
 θωσι καὶ Σάκαι καὶ οἱ ἐμοὶ πολῖται,
 135 καλέσωμεν καὶ τούτων, ἵνα κοινῇ βου-
 λευσώμεθα πάντες, ὅσοις προσήκει, πῶς
 ἂν συμφορώτατα χρώμεθα τῷ φρουρίῳ; ταῦτα μὲν
 οὕτω συνήνεσεν ὁ Κύρος· ἐπεὶ δὲ συνήλθον οἷς 23
 ἔμελε περὶ τοῦ φρουρίου, ἐβουλεύσαντο κοινῇ φυ-
 140 λάττειν οἷσπερ ἀγαθὸν ἦν φίλιον ὃν, ὅπως αὐτοῖς
 μὲν πρόβολος εἴη πολέμου, τοῖς δ' Ἀσσυρίοις ἐπιτε-
 τειχισμένον. τούτων γενομένων πολὺ δὴ προθυμότε- 24
 ρον καὶ πλείους καὶ Καδούσιοι συνε-
 στρατεύοντο καὶ Σάκαι καὶ Ἑρκάνιοι· καὶ
 145 συνελέγη ἐντεῦθεν στράτευμα Καδου-
 σίων μὲν πελτασταὶ εἰς δισμυρίους καὶ ἵππεῖς εἰς

The surrender
 of the fort to the
 tribes of the re-
 gion is followed

by the strengthen-
 ing of the contin-
 gent of the Hyrcan-
 ians, Sakae and
 Kadusians.

τετρακισχιλίους, Σακῶν δὲ τοξόται εἰς μυρίους καὶ ἵπποτοξόται εἰς δισχιλίους· καὶ Ἑρκάνιοι δὲ πεζοὺς τε ὁπόσους ἐδύναντο προσεξέπεμψαν καὶ ἱππέας ἐξεπλήρωσαν εἰς δισχιλίους· τὸ γὰρ πρόσθεν κατα- 150
 λειμνόμενοι ἦσαν πλείους οἴκοι αὐτοῖς ἱππεῖς, ὅτι καὶ οἱ Καδούσιοι καὶ οἱ Σάκαι τοῖς Ἀσσυρίοις πολέμιοι
 25 ἦσαν. ὅσον δὲ χρόνον ἐκαθέζετο ὁ Κῦρος ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομίαν, τῶν Ἀσσυρίων τῶν κατὰ ταῦτα τὰ χωρία πολλοὶ μὲν ἀπῆγον ἵππους, 155
 πολλοὶ δὲ ἀπέφερον ὅπλα, φοβούμενοι ἤδη πάντας τοὺς προσχώρους.

26 Ἐκ δὲ τούτου προσέρχεται τῷ Κύρῳ ὁ Γαδάτας καὶ λέγει ὅτι ἤκουσιν αὐτῷ ἄγγελοι ὡς ὁ Ἀσσύριος, ἐπεὶ πύθοιτο τὰ περὶ τοῦ 160
 φρουρίου, χαλεπῶς τε ἐνέγκοι καὶ συσκευάζοιτο ὡς ἐμβαλὼν εἰς τὴν ἑαυτοῦ χώραν. ἐὰν οὖν ἀφῆς με, ὦ Κῦρε, τὰ
 τείχη ἂν πειραθείην διασῶσαι, τῶν δ' ἄλλων μείων
 27 λόγος. καὶ ὁ Κῦρος εἶπεν, Ἐὰν οὖν ἴης νῦν, πότε 165
 ἔσει οἴκοι; καὶ ὁ Γαδάτας εἶπεν, Εἰς τρίτην δειπνήσω ἐν τῇ ἡμετέρᾳ. Ἡ καὶ τὸν Ἀσσύριον, ἔφη, οἶει ἐκεῖ ἤδη καταλήψεσθαι; Εὖ μὲν οὖν, ἔφη, οἶδα· σπεύσει
 28 γὰρ ἕως ἔτι πρόσω δοκεῖς ἀπειῖναι. Ἐγὼ δ', ἔφη ὁ Κῦρος, ποσταῖος ἂν τῷ στρατεύματι ἐκείσε ἀφικοί- 170
 μην; πρὸς τοῦτο δὴ ὁ Γαδάτας λέγει, Πολὺν ἤδη, ὦ δέσποτα, ἔχεις τὸ στράτευμα καὶ οὐκ ἂν δύναιο μείον ἢ ἐν ἑξ ἢ ἐπτά ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἴκησιν. Σὺ μὲν τοίνυν, ἔφη ὁ Κῦρος, ἄπιθι ὡς τάχιστα· ἐγὼ
 29 δ' ὡς ἂν δυνατὸν ἦ πορεύσομαι. ὁ μὲν δὴ Γαδάτας 175
 ᾤχετο· ὁ δὲ Κῦρος συνεκάλεσε πάντας τοὺς ἄρχοντας τῶν συμμάχων· καὶ ἤδη πολλοὶ τε ἐδόκουν καὶ

Departure of Gadatas on hearing of a threatened invasion of his country by the Assyrians. Cyrus promises him his support,

καλοὶ κάγαθοι παρεῖναι· ἐν οἷς δὴ λέγει ὁ Κῦρος ταῦτα.

180 "Ἄνδρες σύμμαχοι, Γαδάτας διέπραξεν ἃ δοκεῖ 30

πᾶσιν ἡμῖν πολλοῦ ἄξια εἶναι, καὶ ταῦτα

πρὶν καὶ ὁτιοῦν ἀγαθὸν ὑφ' ἡμῶν παθεῖν.

νῦν δὲ ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ

ἐμβαλεῖν ἀγγέλλεται, δῆλον ὅτι ἅμα μὲν

185 τιμωρεῖσθαι αὐτὸν βουλόμενος, ὅτι δοκεῖ

ὑπ' αὐτοῦ μεγάλα βεβλάφθαι· ἅμα δὲ ἴσως κάκεῖνο

ἐννοεῖται, ὥς, εἰ οἱ μὲν πρὸς ἡμᾶς ἀφιστάμενοι μηδὲν

ὑπ' ἐκείνου κακὸν πείσονται, οἱ δὲ σὺν ἐκείνῳ ὄντες

ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχιστα οὐδένα εἰκὸς σὺν

190 αὐτῷ βουλήσεσθαι εἶναι. νῦν οὖν, ὦ ἄνδρες, καλόν 31

τι ἂν μοι δοκοῦμεν ποιῆσαι, εἰ προθύμως Γαδάτα

βοηθήσαιμεν ἀνδρὶ εὐεργέτῃ· καὶ ἅμα δίκαια ποιοῖμεν

ἂν χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ σύμφορά γ' ἂν,

ὥς ἐμοὶ δοκεῖ, πράξαιμεν ἡμῖν αὐτοῖς. εἰ γὰρ πᾶσι 32

195 φαινοίμεθα τοὺς μὲν κακῶς ποιοῦντας νικᾶν πειρώ-

μενοι κακῶς ποιοῦντες, τοὺς δ' εὐεργετοῦντας ἀγαθοῖς

ὑπερβαλλόμενοι, εἰκὸς ἐκ τῶν τοιούτων φίλους μὲν

πολλοὺς ἡμῖν βούλεσθαι γίγνεσθαι, ἐχθρὸν δὲ μηδένα

ἐπιθυμεῖν εἶναι· εἰ δὲ ἀμελῆσαι δόξαιμεν Γαδάτου, 33

200 πρὸς τῶν θεῶν ποίοις λόγοις ἂν ἄλλον πείθοιμεν χα-

ρίζεσθαί τι ἡμῖν; πῶς δ' ἂν τολμῶμεν ἡμᾶς αὐτοὺς

ἐπαινεῖν; πῶς δ' ἂν ἀντιβλέψαι τις ἡμῶν δύναιτο

Γαδάτα, εἰ ἡττώμεθ' αὐτοῦ εὖ ποιοῦντος τοσοῦτοι

ὄντες ἐνὸς ἀνδρὸς καὶ τούτου οὕτω διακειμένου;

205 'Ο μὲν οὕτως εἶπεν· οἱ δὲ πάντες ἰσχυρῶς συνεπήνουν 34

ταῦτα ποιεῖν.

"Ἄγε τοίνυν, ἔφη, ἐπεὶ καὶ ὑμῖν συνδοκεῖ ταῦτα,

ἐπὶ μὲν τοῖς ὑποζυγίοις καὶ ὀχήμασι καταλί-

and persuades the officers of the allies not to leave in the lurch but to help one who had shown himself their benefactor.

- General in-
structions given
by Cyrus for the
conduct of the
night march.
- 35 *πῶμεν ἕκαστοι τοὺς μετ' αὐτῶν ἐπι-
τηδειοτάτους πορεύεσθαι. Γωβρύας δ' 210
ἡμῖν ἀρχέτω αὐτῶν καὶ ἡγείσθω αὐτοῖς·
καὶ γὰρ ὁδῶν ἔμπειρος καὶ τᾶλλα ἱκανός· ἡμεῖς δ',
ἔφη, καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πο-
ρευόμεθα, τὰπιτήδεια τριῶν ἡμερῶν λαβόντες· ὅσῳ
δ' ἂν κουφότερον συσκευασώμεθα καὶ εὐτελέστερον, 215
τοσούτῳ ἥδιον τὰς ἐπιούσας ἡμέρας ἀριστήσομέν τε
36 καὶ δειπνήσομεν καὶ καθευδήσομεν. νῦν δ', ἔφη, πο-
ρευόμεθα ὧδε· πρῶτους μὲν ἄγε σύ, Χρυσάντα, τοὺς
θωρακοφόρους, ἐπεὶ ὁμαλή τε καὶ πλατεῖα ἡ ὁδός
ἐστὶ, τοὺς ταξιάρχους ἔχων ἐν μετώπῳ πάντας· ἡ δὲ 220
τάξις ἐκάστη ἐφ' ἐνὸς ἴτῳ· ἀθρόοι γὰρ ὄντες καὶ τά-
37 χιστα καὶ ἀσφαλέστατα πορευοίμεθ' ἄν. τούτου δ'
ἔνεκα, ἔφη, κελεύω τοὺς θωρακοφόρους ἡγεῖσθαι, ὅτι
τοῦτο βραδύτατόν ἐστι τοῦ στρατεύματος· τοῦ δὲ βρα-
δυτάτου ἡγουμένου ἀνάγκη ῥαδίως ἔπεσθαι πάντα τὰ 225
θᾶττον ἰόντα· ὅταν δὲ τὸ τάχιστον ἡγῇται ἐν νυκτί,
οὐδέν ἐστι θαυμαστὸν καὶ διασπᾶσθαι τὰ στρατεύμα-
38 τα· τὸ γὰρ προταχθὲν ἀποδιδράσκει. ἐπὶ δὲ τούτοις,
ἔφη, Ἀρτάβαζος τοὺς Περσῶν πελταστάς καὶ τοξότας
ἀγέτω· ἐπὶ δὲ τούτοις Ἀνδαμύας ὁ Μῆδος τὸ Μήδων 230
πεζόν· ἐπὶ δὲ τούτοις Ἑμβας τὸ Ἀρμενίων πεζόν·
ἐπὶ δὲ τούτοις Ἀρτούχας Ἑρκανίους· ἐπὶ δὲ τούτοις
Θαμβράδας τὸ Σακῶν πεζόν· ἐπὶ δὲ τούτοις Δατάμας
39 Καδουσίους. ἀγόντων δὲ καὶ οὗτοι πάντες ἐν μετώπῳ
μὲν τοὺς ταξιάρχους ἔχοντες, δεξιούς δὲ τοὺς πελτα- 235
στάς, ἀριστεροὺς δὲ τοὺς τοξότας τοῦ ἑαυτῶν πλαι-
σίου· οὕτω γὰρ πορευόμενοι καὶ εὐχρηστότεροι γίγ-
40 νονται. ἐπὶ δὲ τούτοις οἱ σκευοφόροι, ἔφη, πάντων
ἐπέσθων· οἱ δὲ ἄρχοντες αὐτῶν ἐπιμελέσθων, ὅπως*

240 συνεσκευασμένοι τε ὥσι πάντα πρὶν καθεύδειν καὶ
 πρὸ σὺν τοῖς σκεύεσι παρῶσιν εἰς τὴν τεταγμένην
 χώραν καὶ ὅπως κοσμίως ἔπονται. ἐπὶ δὲ τοῖς σκευο- 41
 φόροις, ἔφη, τοὺς Πέρσας ἱππέας Μαδάτας ὁ Πέρσης
 ἀγέτω, ἔχων καὶ οὗτος τοὺς ἑκατοντάρχους τῶν ἱπ-
 245 πέων ἐν μετώπῳ· ὁ δ' ἑκατόνταρχος τὴν τάξιν ἀγέτω
 εἰς ἓνα, ὥσπερ οἱ πέζαρχοι. ἐπὶ τούτοις Ῥαμβάκας ὁ 42
 Μῆδος ὡσαύτως τοὺς ἑαυτοῦ ἱππέας· ἐπὶ τούτοις σύ,
 ὦ Τιγράνη, τὸ σεαυτοῦ ἱππικόν· καὶ οἱ ἄλλοι δὲ
 ἱππαρχοι μεθ' ὧν ἕκαστοι ἀφίκοντο πρὸς ἡμᾶς. ἐπὶ
 250 τούτοις Σάκαι ἄγετε· ἔσχατοι δέ, ὥσπερ ἦλθον, Κα-
 δούσιοι ἰόντων· Ἀλκεύνα, σὺ δὲ ὁ ἄγων αὐτοὺς ἐπι-
 μέλου τὸ νῦν εἶναι πάντων τῶν ὀπισθεν καὶ μηδένα
 ἔα ὕστερον τῶν σῶν ἱππέων γίγνεσθαι. ἐπιμέλεσθε 43
 δὲ τοῦ σιωπῇ πορεύεσθαι οἳ τε ἄρχοντες καὶ πάντες
 255 δὲ οἱ σωφρονοῦντες· διὰ γὰρ τῶν ὥτων ἐν τῇ νυκτὶ
 ἀνάγκη μᾶλλον ἢ διὰ τῶν ὀφθαλμῶν ἕκαστα καὶ αἰ-
 σθάνεσθαι καὶ πράττεσθαι· καὶ τὸ παραχθῆναι δὲ ἐν
 τῇ νυκτὶ πολὺ μεῖζόν ἐστι πρᾶγμα ἢ ἐν τῇ ἡμέρᾳ καὶ
 δυσκαταστατώτερον· οὗ ἕνεκα ἢ τε σιωπῇ ἀσκητέα
 260 καὶ ἡ τάξις φυλακτέα. τὰς δὲ νυκτερινὰς φυλακάς, 44
 ὅταν μέλλητε νυκτὸς ἀναστήσεσθαι, χρὴ ὡς βραχυ-
 τάτας καὶ πλείστας ποιεῖσθαι, ὡς μηδένα ἢ ἐν τῇ
 φυλακῇ ἀγρυπνία πολλὴ οὖσα λυμαίνεται ἐν τῇ
 πορείᾳ· ἡνίκα δ' ἂν ὥρα ᾗ πορεύεσθαι, σημαίνειν τῷ
 265 κέρατι. ὑμεῖς δ' ἔχοντες ἂν δεῖ ἕκαστοι πάρεστε εἰς 45
 τὴν ἐπὶ Βαβυλῶνος ὁδόν· ὁ δ' ὀρμώμενος αἰὲν τῷ κατ'
 οὐρὰν παρεγγυάτω ἔπεσθαι.

Ἐκ τούτου δὴ ὄχοντο ἐπὶ τὰς σκηνὰς καὶ ἅμα 46
 ἀπιόντες διελέγοντο πρὸς ἀλλήλους ὡς

270 μνημονικῶς ὁ Κῦρος ὁπόσοις συνέταττε Cyrus, like a good general, al-

- 47 ways addressed his officers by name. *πᾶσιν ὀνομάζων ἐνετέλλετο. ὁ δὲ Κῦρος ἐπιμελεία τοῦτο ἐποίει· πάννυ γὰρ αὐτῷ ἐδόκει θαυμαστὸν εἶναι, εἰ οἱ μὲν βάνανσοι ἴσασι τῆς ἑαυτοῦ τέχνης ἕκαστος τῶν ἐργαλείων τὰ ὀνόματα, καὶ ὁ ἱατρὸς δὲ οἶδε καὶ τῶν ὀργάνων καὶ τῶν φαρ- 275 μάκων οἷς χρῆται πάντων τὰ ὀνόματα, ὁ δὲ στρατηγὸς οὕτως ἡλίθιος ἔσοιτο ὥστε οὐκ εἴσοιτο τῶν ὑφ' ἑαυτῷ ἡγεμόνων τὰ ὀνόματα, οἷς ἀνάγκη ἐστὶν αὐτῷ ὀργάνοις χρῆσθαι καὶ ὅταν καταλαβεῖν τι βούληται καὶ ὅταν φυλάξαι καὶ ὅταν θαρρῦναι καὶ ὅταν φοβῇ- 280 σαί· καὶ τιμῆσαι δὲ ὁπότε τινὰ βούλοιτο, πρέπον αὐτῷ ἐδόκει εἶναι ὀνομαστὶ προσαγορεύειν· ἐδόκουν δ' αὐτῷ οἱ γιγνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος καὶ τοῦ καλόν τι ποιοῦντες ὁρᾶσθαι μᾶλλον ὀρέγεσθαι καὶ τοῦ αἰσχρόν τι ποιεῖν μᾶλλον προθυμεῖσθαι ἀπ- 285 ἔχεσθαι. ἡλίθιον δὲ καὶ τοῦτ' ἐδόκει εἶναι αὐτῷ τὸ ὁπότε τι βούλοιτο πραχθῆναι, οὕτω προστάττειν ὥσπερ ἐν οἴκῳ ἔνιοι δεσπύται προστάττουσιν, Ἴτω 50 τις ἐφ' ὕδωρ, Ξύλα τις σχισάτω· οὕτω γὰρ προσταττομένων εἰς ἀλλήλους τε ὁρᾶν πάντες ἐδόκουν αὐτῷ 290 καὶ οὐδεὶς περαίνειν τὸ προσταχθὲν καὶ πάντες ἐν αἰτίᾳ εἶναι καὶ οὐδεὶς τῇ αἰτίᾳ οὔτε αἰσχύνεσθαι οὔτε φοβεῖσθαι ὁμοίως διὰ τὸ σὺν πολλοῖς αἰτίαν ἔχειν· διὰ ταῦτα δὴ πάντας ὀνόμαζεν αὐτὸς ὅτῳ τι προστάττοι. 295*
- 51 Καὶ Κῦρος μὲν δὴ περὶ τούτων οὕτως ἐγίνωσκεν· οἱ δὲ στρατιῶται τότε μὲν δειπνήσαντες καὶ φυλακὰς καταστησάμενοι καὶ συσκευασάμενοι πάντα ἃ ἔδει ἐκοιμήθησαν. ἡνίκα δ' ἦν ἐν μέσῳ νυκτῶν, ἐσή- 300 μηνε τῷ κέρατι. Κῦρος δ', εἰπὼν τῷ Χρυσάντῳ ὅτι

The midnight march; personal care, interest and superintendence of Cyrus.

ἐπὶ τῇ ὁδῷ ὑπομενοίῃ ἐν τῷ πρόσθεν τοῦ στρατεύ-
 ματος, ἐξήει λαβὼν τοὺς ἀμφ' αὐτὸν ὑπηρέτας· βρα-
 χεὶ δὲ χρόνῳ ὕστερον Χρυσάντας παρήν ἄγων τοὺς
 305 θωρακοφόρους. τούτῳ μὲν ὁ Κῦρος δοὺς ἡγεμόνας τῆς 53
 ὁδοῦ πορεύεσθαι ἐκέλευεν ἡσύχως· οὐ γάρ πω ἐν ὁδῷ
 πάντες ἦσαν· αὐτὸς δὲ ἐστηκὼς ἐν τῇ ὁδῷ τὸν μὲν
 προσιόντα προυπέμπετο ἐν τάξει, ἐπὶ δὲ τὸν ὑστερί-
 ζοντα ἔπεμπε καλῶν. ἐπεὶ δὲ πάντες ἐν ὁδῷ ἦσαν, 54
 310 πρὸς μὲν Χρυσάνταν ἱππέας ἔπεμψεν ἐρῶντας ὅτι
 ἐν ὁδῷ ἤδη πάντες· ἄγε οὖν ἤδη θᾶπτον. αὐτὸς δὲ 55
 παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἡσυχος κατ-
 εθεᾶτο τὰς τάξεις. καὶ οὓς μὲν ἴδοι εὐτάκτως καὶ
 σιωπῇ ἰόντας, προσελαύνων αὐτοῖς τίνες τε εἶεν ἡρώτα
 315 καὶ ἐπεὶ πύθοιτο ἐπῆναι· εἰ δέ τινας θορυβουμένους
 αἰσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι
 τὴναραχὴν ἐπειράτο.

Ἐν μόνον παραλέλειπται τῆς ἐν νυκτὶ ἐπιμελείας 56
 αὐτοῦ, ὅτι πρὸ παντὸς τοῦ στρατεύματος
 320 πεζοὺς εὐζώνους οὐ πολλοὺς προύπεμπεν, Different ar-
rangements for
marching by day.
 ἐφορῶμένους ὑπὸ Χρυσάντα καὶ ἐφορῶν-
 τας αὐτόν, ὡς ὠτακουστοῦντες καὶ εἴ πως ἄλλως
 δύναιντο αἰσθάνεσθαί τι σημαίνοιεν τῷ Χρυσάντᾳ
 ὅ,τι καιρὸς δοκοίῃ εἶναι· ἄρχων δὲ καὶ ἐπὶ τούτοις
 325 ἦν ὃς καὶ τούτους ἐκόσμει, καὶ τὸ μὲν ἄξιον λόγου
 ἐσήμαινε, τὸ δὲ μὴ οὐκ ἠνώχλει λέγων. τὴν μὲν 57
 δὴ νύκτα οὕτως ἐπορεύοντο· ἐπεὶ δὲ ἡμέρα ἐγένετο,
 τοὺς μὲν Καδουσίων ἱππέας, ὅτι αὐτῶν καὶ οἱ πεζοὶ
 ἐπορεύοντο ἔσχατοι, παρὰ τούτοις κατέλιπεν, ὡς
 330 μηδ' οὔτοι ψιλοὶ ἱππέων ἴοιεν· τοὺς δ' ἄλλους εἰς
 τὸ πρόσθεν παρελαύνειν ἐκέλευσεν, ὅτι καὶ οἱ πολέ-
 μιοι ἐν τῷ πρόσθεν ἦσαν, ὅπως εἴ τί που ἐναντιοῖτο

- αὐτῷ, ἀπαντῶν ἔχων τὴν ἰσχὺν ἐν τάξει καὶ μάχοιτο,
εἰ τέ τί που φεῦγον ὀφθείη, ὥς ἐξ ἐτοιμοτάτου διώκοι.
58 ἦσαν δὲ αὐτῷ αἰὲς τεταγμένοι οὓς τε διώκειν δέοι καὶ 335
οὓς παρ' αὐτῷ μένειν· πᾶσαν δὲ τὴν τάξιν λυθῆναι
59 οὐδέποτε εἶα. Κῦρος μὲν δὴ οὕτως ἦγε τὸ στράτευμα·
οὐ μέντοι αὐτός γε μιᾷ χώρᾳ ἐχρήτο, ἀλλ' ἄλλοτε
ἀλλαχῇ περιελαύνων ἐφεώρα τε καὶ ἐπεμέλετο, εἰ του
δέοιτο. οἱ μὲν δὴ ἀμφὶ Κῦρον οὕτως ἐπορεύοντο. 340
- IV Ἐκ δὲ τοῦ Γαδάτου ἱππικοῦ τῶν δυνατῶν τις
ἀνδρῶν, ἐπεὶ ἑώρα αὐτὸν ἀφεστηκότα ἀπὸ
τοῦ Ἀσσυρίου, ἐνόμισεν, εἴ τι οὗτος πά-
θοι, αὐτὸς αὖ λαβεῖν παρὰ τοῦ Ἀσσυρίου
πάντα τὰ Γαδάτου· οὕτω δὴ πέμπει τινὰ 5
τῶν ἑαυτοῦ πιστῶν πρὸς τὸν Ἀσσύριον καὶ κελεύει
τὸν ἰόντα, εἰ καταλάβοι ἤδη ἐν τῇ Γαδάτου χώρᾳ
τὸ Ἀσσύριον στράτευμα, λέγειν τῷ Ἀσσυρίῳ ὅτι
εἰ βούλοιο ἐνεδρεῦσαι, λάβοι αὖ Γαδάταν καὶ τοὺς
2 σὺν αὐτῷ. δηλοῦν δὲ ἐνετέλλετο ὅσην τε εἶχεν ὁ 10
Γαδάτας δύναμιν καὶ ὅτι Κῦρος οὐ συνέποιτο αὐτῷ·
καὶ τὴν ὁδὸν ἐδήλωσεν ἥ προσιέναι μέλλοι. προσε-
πέστειλε δὲ τοῖς αὐτοῦ οἰκέταις, ὥς πιστεύοιτο μᾶλ-
λον, καὶ τὸ τεῖχος ὃ ἐτύγχανεν αὐτὸς ἔχων ἐν τῇ
Γαδάτου χώρᾳ παραδοῦναι τῷ Ἀσσυρίῳ καὶ τὰ 15
ἐνόντα· ἥξειν δὲ καὶ αὐτὸς ἐφασκεν, εἰ μὲν δύναιτο,
ἀποκτεῖνας Γαδάταν, εἰ δὲ μή, ὥς σὺν τῷ Ἀσσυρίῳ
3 τὸ λοιπὸν ἐσόμενος. ἐπεὶ δὲ ὁ ἐπὶ ταῦτα ταχθεὶς
ἐλαύνων ὥς δυνατὸν ἦν τάχιστα ἀφικνεῖται πρὸς τὸν
Ἀσσύριον καὶ ἐδήλωσεν ἐφ' ᾧ ἦκοι, ἀκούσας ἐκεῖνος 20
τό τε χωρίον εὐθὺς παρέλαβε καὶ πολλὴν ἵππου
4 ἔχων καὶ ἄρματα ἐνήδρευεν ἐν κώμαις ἀθρόαις. ὁ δὲ
Γαδάτας ὥς ἐγγὺς ἦν τούτων τῶν κωμῶν, πέμπει

One of the of-
ficers of Gadatas
offers to betray
his master to the
king of Assyria.

τινὰς προδιερευνησομένους. ὁ δὲ Ἀσσύ-
 25 ριος ὡς ἔγνω προσιόντας τοὺς διερευνητάς,
 φεύγειν κελεύει ἄρματα ἐξαναστάντα δύο
 ἢ τρία καὶ ἵππους ὀλίγους, ὡς δὴ φοβη-
 θέντας καὶ ὀλίγους ὄντας. οἱ δὲ διερευνηταὶ ὡς εἶδον
 ταῦτα, αὐτοὶ τε ἐδίωκον καὶ τῷ Γαδάτα κατέσειον·
 30 καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. οἱ δὲ Ἀσ-
 σύριοι, ὡς ἐδόκει ἀλώσιμος εἶναι ὁ Γαδάτας, ἀνί-
 στανται ἐκ τῆς ἐνέδρας. καὶ οἱ μὲν ἀμφὶ Γαδάταν 5
 ἰδόντες ὥσπερ εἰκὸς ἔφευγον, οἱ δ' αὖ ὥσπερ εἰκὸς
 ἐδίωκον. καὶ ἐν τούτῳ ὁ ἐπιβουλεύων τῷ Γαδάτα
 35 παίει αὐτόν, καὶ καιρίας μὲν πληγῆς ἀμαρτάνει,
 τύπτει δὲ αὐτὸν εἰς τὸν ὦμον καὶ τιτρώσκει. ποι-
 ῆσας δὲ τοῦτο ἐξίσταται, ἕως σὺν τοῖς διώκουσιν
 ἐγένετο· ἐπεὶ δ' ἐγνώσθη ὃς ἦν, ὁμοῦ δὴ ὦν τοῖς
 Ἀσσυρίοις προθύμως ἐκτείνων τὸν ἵππον σὺν τῷ
 40 βασιλεῖ ἐδίωκεν. ἐνταῦθα δὲ ἠλίσκοντο μὲν δῆλον 6
 ὅτι οἱ βραδυτάτους ἔχοντες τοὺς ἵππους ὑπὸ τῶν
 ταχίστους· ἤδη δὲ μάλα πάντες πιεζόμενοι διὰ τὸ
 κατατετρῦσθαι ὑπὸ τῆς πορείας οἱ τοῦ Γαδάτου ἵπ-
 πεῖς καθορώσι τὸν Κῦρον προσιόντα σὺν τῷ στρα-
 45 τεύματι· δοκεῖν δὲ χρή ἀσμένους καὶ ὥσπερ εἰς
 λιμένα ἐκ χειμῶνος προσφέρεσθαι αὐτούς. ὁ δὲ 7
 Κῦρος τὸ μὲν πρῶτον ἐθαύμασεν· ὡς δ' ἔγνω τὸ
 πρᾶγμα, ἕως πάντες ἐναντίοι ἤλαυνον, ἐναντίος καὶ
 αὐτὸς ἐν τάξει ἦγε τὴν στρατιάν· ὡς δὲ γνόντες οἱ
 50 πολέμιοι τὸ ὃν ἐτράποντο εἰς φυγὴν, ἐνταῦθα ὁ Κῦρος
 διώκειν ἐκέλευσε τοὺς πρὸς τοῦτο τεταγμένους, αὐτὸς
 δὲ σὺν τοῖς ἄλλοις εἶπετο ὡς ᾤετο συμφέρειν. ἐνταῦθα 8
 δὴ καὶ ἄρματα ἠλίσκετο, ἔνια μὲν καὶ ἐκπιπτόντων
 τῶν ἡνιόχων, τῶν μὲν ἐν τῇ ἀναστροφῇ, τῶν δὲ καὶ

Gadatas is
 saved from as-
 sassination by
 the timely arrival
 of Cyrus.

- ἄλλως, ἓνια δὲ καὶ περιτεμνόμενα ὑπὸ τῶν ἱππέων 55
 ἡλίσκετο. καὶ ἀποκτείνουσι δὲ ἄλλους τε πολλοὺς
 9 καὶ τὸν παῖσαντα Γαδάταν. τῶν μέντοι πεζῶν Ἀσ-
 συρίων, οἳ ἔτυχον τὸ Γαδάτου χωρίον πολιορκοῦντες,
 οἳ μὲν εἰς τὸ τεῖχος κατέφυγον τὸ ἀπὸ Γαδάτου ἀπο-
 στάν, οἳ δὲ φθάσαντες εἰς πόλιν τινὰ τοῦ Ἀσσυρίου 60
 μεγάλην, ἔνθα καὶ αὐτὸς σὺν τοῖς ἵπποις καὶ τοῖς
 ἄρμασι κατέφυγεν ὁ Ἀσσύριος.
- 10 Κῦρος μὲν δὴ διαπραξάμενος ταῦτα ἐπαναχωρεῖ
 εἰς τὴν Γαδάτου χώραν· καὶ προστάξας
 οἷς ἔδει ἀμφὶ τὰ αἰχμάλωτα ἔχειν, εὐθὺς 65
 ἐπορεύετο, ὡς ἐπισκέψαιτο τὸν Γαδάταν
 πῶς ἔχοι ἐκ τοῦ τραύματος. πορευομένῳ δὲ αὐτῷ ὁ
 Γαδάτας ἐπιδεδεμένος ἤδη τὸ τραῦμα ἀπαντᾷ. ἰδὼν
 δὲ αὐτὸν ὁ Κῦρος ἤσθη τε καὶ εἶπεν, Ἐγὼ δὲ πρὸς
 11 σὲ ἦα ἐπισκεψόμενος ὅπως ἔχεις· Ἐγὼ δέ γ', ἔφη 70
 ὁ Γαδάτας, ναὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος
 ἦα ὁποῖός τις ποτε φαίνει ἰδεῖν ὁ τοιαύτην ψυχὴν
 ἔχων· ὅστις οὐτ' οἶδα ἔγωγε ὅτι νῦν ἐμοῦ δεόμενος
 οὔτε μὴν ὑποσχόμενός γέ μοι ταῦτα πράξειν οὔτε
 εὖ πεπονθὼς ὑπ' ἐμοῦ εἰς γε τὸ ἴδιον οὐδ' ὀτιοῦν, 75
 ἀλλ' ὅτι τοὺς φίλους ἔδοξά σοί τι ὀνῆσαι, οὕτω μοι
 προθύμως ἐβοήθησας ὡς νῦν τὸ μὲν ἐπ' ἐμοὶ οἴχομαι,
 12 τὸ δ' ἐπὶ σοὶ σέσωσμαι. οὐ μὰ τοὺς θεοὺς, ὦ Κῦρε,
 εἰ ἦν οἶος ἔφυν ἐξ ἀρχῆς καὶ ἐπαιδοποιησάμην, οὐκ
 οἶδ' ἂν εἰ ἐκτησάμην παῖδα τοιοῦτον περὶ ἐμέ· ἐπεὶ 80
 ἄλλους τε οἶδα παῖδας καὶ τοῦτον τὸν νῦν Ἀσσυρίων
 βασιλέα πολὺν πλείω ἤδη τὸν ἑαυτοῦ πατέρα ἀνιά-
 13 σαντα ἢ σὲ νῦν δύνатаι ἀνιᾶν. καὶ ὁ Κῦρος πρὸς
 ταῦτα εἶπεν ὧδε· ὦ Γαδάτα, ἦ πολὺ μείζον παρεῖς
 θαῦμα ἐμὲ νῦν θαυμάζεις. Καὶ τί δὴ τοῦτ' ἔστιν; 85

How Gadatas
 shows his grati-
 tude to Cyrus.

ἔφη ὁ Γαδάτας. "Οτι τοσοῦτοι μὲν, ἔφη, Περσῶν
 ἐσπούδασαν περὶ σέ, τοσοῦτοι δὲ Μήδων, τοσοῦτοι
 δὲ Ὑρκανίων, πάντες δὲ οἱ παρόντες Ἀρμενίων καὶ
 Σακῶν καὶ Καδουσίων. καὶ ὁ Γαδάτας ἐπηύξατο, 14
 90 Ἀλλ', ὦ Ζεῦ, ἔφη, καὶ τούτοις πόλλ' ἀγαθὸν δοῖεν οἱ
 θεοί, καὶ πλείστα τῷ αἰτίῳ τοῦ καὶ τούτους τοιούτους
 εἶναι. ὅπως μέντοι οὓς ἐπαινεῖς τούτους, ὦ Κῦρε,
 ξενίσωμεν καλῶς, δέχου τάδε ξένια οἷα ἐγὼ <δοῦναι>
 δύναμαι. ἅμα δὲ προσῆγε πάμπολλα, ὥστε καὶ θύειν
 95 τὸν βουλόμενον καὶ ξενίζεσθαι πᾶν τὸ στράτευμα
 ἀξίως τῶν καλῶς πεπονημένων καὶ καλῶς συμβάντων.

Ὁ δὲ Καδούσιος ὠπισθοφυλάκει καὶ οὐ μετέσχε 15
 τῆς διώξεως· βουλόμενος δὲ καὶ αὐτὸς
 λαμπρὸν τι ποιῆσαι, οὔτε ἀνακοινωσά-
 100 μενος οὔτε εἰπὼν οὐδὲν Κύρῳ καταθεῖ τὴν
 πρὸς Βαβυλῶνα χώραν. διεσπασμένοις
 δὲ τοῖς ἵπποις αὐτοῦ ἀπιὼν ὁ Ἀσσύριος
 ἐκ τῆς ἑαυτοῦ πόλεως, οἱ κατέφυγε, συντυγχάνει μάλα
 συντεταγμένον ἔχων τὸ ἑαυτοῦ στράτευμα. ὥς δ' 16
 105 ἔγνω μόνους ὄντας τοὺς Καδουσίους, ἐπιτίθεται, καὶ
 τὸν τε ἄρχοντα τῶν Καδουσίων ἀποκτείνει καὶ ἄλλους
 πολλούς, καὶ ἵππους τινὰς λαμβάνει τῶν Καδουσίων
 καὶ ἦν ἄγοντες λείαν ἐτύγχανον ἀφαιρεῖται. καὶ ὁ
 μὲν Ἀσσύριος διώξας ἄχρι οὗ ἀσφαλὲς ᾤετο εἶναι
 110 ἀπετράπετο· οἱ δὲ Καδούσιοι ἐσώζοντο πρὸς τὸ
 στρατόπεδον ἀμφὶ δείλην οἱ πρῶτοι. Κῦρος δὲ ὥς 17
 ἦσθετο τὸ γεγονός, ἀπήντα τε τοῖς Κα-
 δουσίοις καὶ ἕντινα ἴδοι τετρωμένον ἀνα-
 λαμβάνων τοῦτον μὲν ὥς Γαδάταν ἔπεμ-
 115 πεν, ὅπως θεραπεύοιτο, τοὺς δ' ἄλλους
 συγκατεσκήνου καὶ ὅπως τάπιτήδεια ἔξουσι συνεπε-

The Kadusians are tempted to engage in a rash excursion on their own account, in which their leader amongst others is killed.

Kind treatment of the survivors by Cyrus on their return to the camp.

μέλετο, παραλαμβάνων Περσῶν τῶν ὁμοτίμων συνεπιμελητάς· ἐν γὰρ τοῖς τοιούτοις οἱ ἀγαθοὶ ἐπιπονεῖν
 18 ἐθέλουσι. καὶ ἀνιώμενος μέντοι ἰσχυρῶς δῆλος ἦν, ὥς καὶ τῶν ἄλλων δειπνούντων, ἥνίκα ὥρα ἦν, Κῦρος 120
 ἔτι σὺν τοῖς ὑπηρέταις καὶ τοῖς ἰατροῖς οὐδένα ἐκὼν ἀτημέλητον παρέλειπεν, ἀλλ' ἢ αὐτόπτης ἐφεώρα ἢ εἰ μὴ αὐτὸς ἐξανύτοι, πέμπων φανερός ἦν τοὺς θεραπεύοντας.

19 Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. ἅμα δὲ τῇ 125
 ἡμέρᾳ κηρύξας συνιέναι τῶν μὲν ἄλλων τοὺς ἄρχοντας, τοὺς δὲ Καδουσίου ἀπαν-
 τας, ἔλεξε τοιάδε·

Useful lesson
 in strategy to be
 drawn from their
 mishap.

“Ἄνδρες σύμμαχοι, ἀνθρώπινον τὸ γεγενημένον·
 τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὕντας οὐδὲν οἶμαι 130
 θαυμαστόν. ἄξιοί γε μέντοι ἐσμέν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν, τὸ μαθεῖν μήποτε διασπᾶν ἀπὸ τοῦ ὅλου δύναμιν ἀσθενεστέραν
 20 τῆς τῶν πολεμίων δυνάμεως. καὶ οὐ τοῦτο, ἔφη, λέγω ὥς οὐ δεῖ ποτε καὶ ἐλάττονι ἔτι μορίῳ ἵεναι, 135
 ὅπου ἂν δέῃ, ἢ νῦν ὁ Καδούσιος ὥχετο· ἀλλ' ἐάν τις κοινούμενος ὁρμᾶται τῷ ἱκανῷ βοηθήσαι, ἔστι μὲν ἀπατηθῆναι, ἔστι δὲ τῷ ὑπομένοντι ἐξαπατήσαντι τοὺς πολεμίους ἄλλοσε τρέψαι ἀπὸ τῶν ἐξεληλυ-
 θότων, ἔστι δὲ ἄλλα παρέχοντα πράγματα τοῖς πολε- 140
 μίοις τοῖς φίλοις ἀσφάλειαν παρέχειν· καὶ οὕτω μὲν οὐδ' ὁ χωρὶς ὦν ἀπέσται, ἀλλ' ἐξαρτήσεται τῆς ἰσχύος· ὁ δὲ ἀπεληλυθὼς μὴ ἀνακοινωσάμενος, ὅπου ἂν ᾖ, οὐδὲν διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο.
 21 ἀλλ' ἀντὶ μὲν τούτου, ἔφη, ἐὰν θεὸς θέλῃ, ἀμυνόμεθα 145
 τοὺς πολεμίους οὐκ εἰς μακράν. ἀλλ' ἐπειδὰν τάχιστα ἀριστήσητε, ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο· καὶ

ἅμα μὲν θάψομεν τοὺς τελευτήσαντας, ἅμα δὲ δείξο-
 μεν τοῖς πολεμίοις, ἔνθα κρατῆσαι νομίζουσιν, ἐνταῦθα
 150 ἄλλους αὐτῶν κρείττους, ἣν θεὸς θέλῃ· καὶ ὅπως γε
 μηδὲ τὸ χωρίον ἡδέως ὀρώσιν, ἔνθα κατέκανον ἡμῶν
 τοὺς συμμάχους· ἐὰν δὲ μὴ ἀντεπεξίωσι, καύσομεν
 αὐτῶν τὰς κώμας καὶ δηώσομεν τὴν χώραν, ἵνα μὴ
 ἂ ἡμᾶς ἐποίησαν ὀρώντες εὐφραίνωνται, ἀλλὰ τὰ
 155 ἑαυτῶν κακὰ θεώμενοι ἀνιῶνται. οἱ μὲν οὖν ἄλλοι, 22
 ἔφη, ἀριστᾶτε ἰόντες· ὑμεῖς δέ, ὦ Καδούσιοι, πρῶτον
 μὲν ἀπελθόντες ἄρχοντα ὑμῶν αὐτῶν ἔλεσθε ἥπερ
 ὑμῖν νόμος, ὅστις ὑμῶν ἐπιμελήσεται σὺν τοῖς θεοῖς
 καὶ σὺν ἡμῖν, ἣν τι προσδέησθε· ἐπειδὴν δὲ ἔλησθε
 160 καὶ ἀριστήσητε, πέμψατε πρὸς ἐμὲ τὸν αἰρεθέντα.
 οἱ μὲν δὴ ταῦτ' ἔπραξαν· ὁ δὲ Κῦρος ἐπεὶ ἐξήγαγε 23
 τὸ στράτευμα, κατέστησεν εἰς τάξιν τὸν ἡρημένον
 ὑπὸ τῶν Καδουσίων καὶ ἐκέλευσε πλησίον αὐτοῦ
 ἄγειν τὴν τάξιν, ὅπως, ἔφη, ἂν δυνώμεθα, ἀναθαρ-
 165 ρύνωμεν τοὺς ἄνδρας. οὕτω δὴ ἐπορεύοντο· καὶ ἐλ-
 θόντες ἔθαπτον μὲν τοὺς Καδουσίους, ἐδήουν δὲ τὴν
 χώραν. ποιήσαντες δὲ ταῦτα ἀπῆλθον τὰπιτήδεια
 ἐκ τῆς πολεμίας ἔχοντες πάλιν εἰς τὴν Γαδάτου.

Ἐννοήσας δὲ ὅτι οἱ πρὸς αὐτὸν ἀφεστηκότες, ὅν- 24
 170 τες πλησίον Βαβυλῶνος, κακῶς πείσονται,
 ἣν μὴ αὐτὸς αἰὲ παρῇ, οὕτως ὅσους
 τε τῶν πολεμίων ἀφίει, τούτους ἐκέλευε
 λέγειν τῷ Ἀσσυρίῳ, καὶ αὐτὸς κήρυκα
 ἔπεμψε πρὸς αὐτὸν ταῦτα λέγοντα, ὅτι
 175 ἔτοιμος εἶη τοὺς ἐργαζομένους τὴν γῆν εἶαν καὶ μὴ
 ἀδικεῖν, εἰ κακείνος βούλοιτο εἶαν ἐργάζεσθαι τοὺς τῶν
 πρὸς ἑαυτὸν ἀφεστηκόντων ἐργάτας. καίτοι, ἔφη, σὺ 25
 μὲν ἦν καὶ δύνῃ κωλύειν, ὀλίγους τινὰς κωλύσεις·

Agreement between Cyrus and the Assyrian king that tillers of the soil shall not be molested by either of the belligerents.

ὀλίγη γάρ ἐστι χώρα ἢ τῶν πρὸς ἐμὲ ἀφεστηκότων·
 ἐγὼ δὲ πολλὴν ἂν σοι χώραν ἐϿὼν ἐνεργὸν εἶναι. εἰς 180
 δὲ τὴν τοῦ καρποῦ κομιδὴν, εἰ μὲν πόλεμος ἦ, ὁ
 ἐπικρατῶν οἶμαι καρπώσεται· εἰ δὲ εἰρήνη, δῆλον,
 ἔφη, ὅτι σύ. εἰ μὲντοι τις ἢ τῶν ἐμῶν ὅπλα ἀνταί-
 ρηται σοὶ ἢ τῶν σῶν ἐμοί, τούτους, ἔφη, ὡς ἂν δυνώ-
 23 μεθα ἐκάτεροι ἀμυνούμεθα. ταῦτα ἐπιστείλας τῷ 185
 κήρυκι ἔπεμψεν αὐτόν. οἱ δὲ Ἀσσύριοι ὡς ἤκουσαν
 ταῦτα, πάντα ἐποιοῦν πείθοντες τὸν βασιλέα συγ-
 χωρήσαι ταῦτα καὶ ὅτι μικρότατον τοῦ πολέμου
 27 λιπεῖν. καὶ ὁ Ἀσσύριος μὲντοι εἶτε καὶ ὑπὸ τῶν
 ὁμοφύλων πεισθεὶς εἶτε καὶ αὐτὸς οὕτω βουλευθεὶς 190
 συνήνεσε ταῦτα· καὶ ἐγένοντο συνθῆκαι τοῖς μὲν
 ἐργαζομένοις εἰρήνην εἶναι, τοῖς δ' ὀπλοφόροις πόλε-
 23 μον. ταῦτα μὲν δὴ διεπέπρακτο περὶ τῶν ἐργατῶν ὁ
 Κῦρος· τὰς μὲντοι νομὰς τῶν κτηνῶν
 τοὺς μὲν ἑαυτοῦ φίλους ἐκέλευσε κατα- 195
 θέσθαι, εἰ βούλονται, ἐν τῇ ἑαυτῶν ἐπι-
 κρατείᾳ· τὴν δὲ τῶν πολεμίων λείαν ἦγον ὀπόθεν
 δύναιντο, ὅπως εἴη ἡ στρατεία ἡδίων τοῖς συμμάχοις.
 οἱ μὲν γὰρ κίνδυνοι οἱ αὐτοὶ καὶ ἄνευ τοῦ λαμβάνειν
 τὰπιτήδεια, ἢ δ' ἐκ τῶν πολεμίων τροφὴ κουφοτέραν 200
 τὴν στρατείαν ἐδόκει παρέχειν.

Cattle are to
 be considered
 lawful prize of
 war.

29 Ἐπεὶ δὲ παρεσκευάζετο ἤδη ὁ Κῦρος ὡς ἀπιών,
 παρῆν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ
 καὶ παντοῖα φέρων καὶ ἄγων ὡς ἂν ἐξ
 οἴκου μεγάλου, καὶ ἵππους δὲ ἦγε πολ- 205
 λούς ἀφελόμενος τῶν ἑαυτοῦ ἵππέων οἷς
 ἠπιστήκει διὰ τὴν ἐπιβουλήν. ὡς δ'
 ἐπλησίασεν, ἔλεξε τοιαύδε· ὦ Κῦρε, νῦν μὲν σοι ἐγὼ
 ταῦτα δίδωμι ἐν τῷ παρόντι, καὶ χρῶ αὐτοῖς, εἰ μὴ δέη

Gadatas brings
 horses and other
 handsome pre-
 sents to Cyrus,
 whose pity he
 moves by lamen-
 tation over his
 cruel treatment.

210 τι· νόμιζε δ', ἔφη, καὶ τ' ἄλλα πάντα τὰ μὰ σὰ εἶναι.
οὔτε γὰρ ἔστιν οὔτ' ἔσται ποτὲ ὅτῳ ἐγὼ ἀπ' ἐμοῦ
φύντι καταλείψω τὸν ἐμὸν οἶκον· ἀλλ' ἀνάγκη, ἔφη,
σὺν ἐμοὶ τελευτῶντι πᾶν ἀποσβῆναι τὸ ἡμέτερον
γένος καὶ ὄνομα. καὶ ταῦτα, ἔφη, ὦ Κῦρε, ὁμνυμί σοι 31
215 θεοὺς οὐ καὶ ὁρῶσι πάντα καὶ ἀκούουσι πάντα, οὔτε
ἄδικον οὔτ' αἰσχροὺς οὐδὲν οὔτ' εἰπὼν οὔτε ποιήσας
ἔπαθον· καὶ ἅμα ταῦτα λέγων κατεδάκρυσεν τὴν
ἑαυτοῦ τύχην καὶ οὐκέτι ἐδυνήθη πλείω εἰπεῖν.

Καὶ ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ὥκτειρεν 32
220 αὐτόν, ἔλεξε δὲ ὧδε· ' Ἀλλὰ τοὺς μὲν ἵππους δέχομαι,
ἔφη· σέ τε γὰρ ὠφελήσω εὐνουστέροις δούσι αὐτοῦς ἢ
οὐ νῦν σοι εἶχον, ὥς ἔοικεν, ἐγὼ τε οὐ δὴ πάλαι
ἐπιθυμῶ, τὸ Περσῶν ἱππικὸν θᾶττον ἐκπληρώσω εἰς
τοὺς μυρίους ἱππέας· τὰ δ' ἄλλα χρήματα σὺ ἀπαγα-
225 γῶν φύλαττε, ἔστ' ἂν ἐμὲ ἴδῃς ἔχοντα ὥστε σοῦ μὴ
ἡττᾶσθαι ἀντιδωρούμενον· εἰ δὲ πλείω μοι δούσι ἀπ-
ίοις ἢ λαμβάνοις παρ' ἐμοῦ, μὰ τοὺς θεοὺς οὐκ οἶδ'
ὅπως ἂν δυναίμην μὴ αἰσχύνεσθαι· πρὸς ταῦτα ὁ 33
Γαδάτας εἶπεν· ' Ἀλλὰ ταῦτα μὲν, ἔφη, πιστεῖω σοι·
230 ὁρῶ γὰρ σου τὸν τρόπον· φυλάττειν μέντοι ὅρα εἰ
ἐπιτήδειός εἰμι. ἕως μὲν γὰρ φίλοι ἡμεῖς τῷ Ἀσ- 34
συρίῳ, καλλίστῃ ἐδόκει εἶναι ἢ τοῦ ἐμοῦ
πατρὸς κτῆσις· τῆς γὰρ μεγίστης πό-
λεως Βαβυλῶνος ἐγγὺς οὔσα ὅσα μὲν
235 ὠφελείσθαι ἔστιν ἀπὸ μεγάλης πόλεως,
ταῦτα ἀπελαύομεν, ὅσα δὲ ἐνοχλείσθαι, οἵκαδε δεῦρ'
ἀπιόντες τούτων ἐκποδὼν ἡμεῖς· νῦν δ' ἐπεὶ ἐχθροί
ἐσμεν, δῆλον ὅτι ἐπειδὴν σὺ ἀπέλθῃς, καὶ αὐτοὶ ἐπι-
βουλευσόμεθα καὶ ὁ οἶκος ὅλος, καὶ οἶμαι λυπηρῶς
240 βιωσόμεθα ὅλως τοὺς ἐχθροὺς καὶ πλησίον ἔχοντες

The proximity
of his country to
Babylon makes
it unsafe for him
to remain in it
any longer.

- καὶ κρείττους ἡμῶν αὐτῶν ὀρώντες. τάχ' οὖν εἴποι
 35 τις ἂν 'καὶ τί δῆτα οὐχ οὕτως ἐνενοοῦ πρὶν ἀπο-
 στῆναι;' ὅτι, ὦ Κῦρε, ἡ ψυχὴ μου διὰ τὸ ὑβρίσθαι
 καὶ ὀργίζεσθαι οὐ τὸ ἀσφαλέστατον σκοποῦσα διήγεν,
 ἀλλ' αἰεὶ τοῦτο κυοῦσα, ἄρα ποτε ἔσται ἀποτίσασθαι 245
 τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις, ὃς διατελεῖ
 μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικῇ, ἀλλ' ἐάν τινα ὑπο-
 36 πτεύσῃ βελτίονα ἑαυτοῦ εἶναι. τοιγαροῦν οἶμαι αὐτὸς
 πονηρὸς ὢν πᾶσι πονηροτέροις ἑαυτοῦ συμμάχοις
 χρήσεται. ἐὰν δέ τις ἄρα καὶ βελτίων αὐτοῦ φανῇ, 250
 θάρρει, ἔφη, ὦ Κῦρε, οὐδέν σε δεήσει τῷ ἀγαθῷ ἀνδρὶ
 μάχεσθαι, ἀλλ' ἐκεῖνος τούτῳ ἀρκέσει μηχανώμενος,
 ἕως ἂν ἔλῃ τὸν ἑαυτοῦ βελτίονα. τοῦ μέντοι ἐμὲ
 ἀνιᾶν καὶ σὺν πονηροῖς ῥαδίως οἶμαι κρείττων ἔσται.'
- 37 Ἀκούσαντι ταῦτα τῷ Κύρῳ ἔδοξεν ἄξια ἐπιμε- 255
 λείας λέγειν· καὶ εὐθύς εἶπε, Τί οὖν, ἔφη,
 ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ
 ἐχυρὰ ἐποιήσαμεν, ὅπως ἂν σοι σῶ ἢ
 χρήσθαι ἀσφαλῶς, ὑπόταν εἰς αὐτὰ ἵης· αὐτὸς δὲ
 σὺν ἡμῖν στρατεύει, ἵνα, ἣν οἱ θεοὶ ὥσπερ νῦν σὺν 260
 ἡμῖν ὦσιν, οὗτος σὲ φοβῇται, ἀλλὰ μὴ σὺ τοῦτον;
 ὅ,τι δὲ ἡδύ σοι ὁρᾶν τῶν σῶν ἢ ὅτῳ συνὼν χαίρεις,
 ἔχων σὺν σαυτῷ πορεύου. καὶ σύ τ' ἂν ἐμοί, ὥς
 γ' ἐμοὶ δοκεῖ, πάννυ χρήσιμος εἴης, ἐγὼ τε σοὶ ὅσα
 38 ἂν δύνωμαι πειράσσομαι. ἀκούσας ταῦτα ὁ Γαδάτας 265
 ἀνέπνευσέ τε καὶ εἶπεν, Ἄρ' οὖν, ἔφη, δυναίμην ἂν
 συσκευασάμενος φθάσαι πρὶν σε ἐξιέναι; βούλομαι
 γάρ τοι, ἔφη, καὶ τὴν μητέρα ἄγειν μετ' ἐμαντοῦ.
 Ναὶ μὰ Δί', ἔφη, φθήσκει μέντοι. ἐγὼ γὰρ ἐπισχίσω
 39 ἕως ἂν φῆς καλῶς ἔχειν. οὕτω δὲ ὁ Γαδάτας ἀπελθὼν 270
 φύλαξι μὲν τὰ τείχη σὺν Κύρῳ ὠχυρώσατο, συν-

He resolves to
 follow the for-
 tunes of Cyrus.

εσκευάσατο δὲ πάντα ὁπόσοις ἂν οἶκος μέγας καλῶς οἰκοῖτο. ἤγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν οἷς ἤδετο καὶ ὧν ἠπίσται πολλούς, ἀναγκάσας τοὺς μὲν
 275 καὶ γυναῖκας ἄγειν, τοὺς δὲ καὶ ἀδελφούς, ὡς δεδεμέ-
 νους τούτοις κατέχοι αὐτούς. καὶ τὸν μὲν Γαδάταν 40
 εὐθύς ὁ Κῦρος ἐν τοῖς περὶ αὐτὸν ἦει ἔχων καὶ ὁδῶν
 φραστῆρα καὶ ὑδάτων καὶ χιλοῦ καὶ σίτου, ὡς εἴη ἐν
 τοῖς ἀφθονωτάτοις στρατοπεδεύεσθαι.

280 Ἐπεὶ δὲ πορευόμενος καθεώρα τὴν τῶν Βαβυλω- 41
 νίων πόλιν καὶ ἔδοξεν αὐτῷ ἡ ὁδὸς ἣν ἦει Cyrus will not
 παρ' αὐτὸ τὸ τεῖχος φέρειν, καλέσας τὸν take the road,
 Γωβρύαν καὶ τὸν Γαδάταν ἡρώτα εἰ εἴη which passes
 ἄλλη ὁδός, ὥστε μὴ πάνυ ἐγγὺς τοῦ τεί- close to Babylon,
 285 χους ἄγειν. καὶ ὁ Γωβρύας εἶπεν, Εἰσὶ and gives strate-
 μέν, ᾧ δέσποτα, καὶ πολλαὶ ὁδοί· ἀλλ' ἔγωγ', ἔφη, gical reasons to
 ᾧμην καὶ βούλεσθαι ἂν σε νῦν ὅτι ἐγγυτάτῳ τῆς Gobryas and Ga-
 πόλεως ἄγειν, ἵνα καὶ ἐπιδείξαις αὐτῷ, ὅτι τὸ στράτευ- datas for avoid-
 μά σου ἤδη πολὺ τέ ἐστι καὶ καλόν· ἐπειδὴ καί, ὅτε ing it. 42
 290 ἔλαττον εἶχες, προσῆλθές τε πρὸς αὐτὸ τὸ τεῖχος καὶ
 ἐθεάτο ἡμᾶς οὐ πολλοὺς ὄντας· νῦν δὲ εἰ καὶ παρ-
 εσκευασμένος τί ἐστιν, ὥσπερ πρὸς σὲ εἶπεν ὅτι
 παρασκευάζοιτο ὡς μαχομένός σοι, οἷδ' ὅτι ἰδόντι
 αὐτῷ τὴν σὴν δύναμιν πάλιν ἀπαρασκευότατα τὰ
 295 ἑαυτοῦ φανείται.

Καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε, 'Δοκεῖς μοι, ᾧ 43
 Γωβρύα, θαυμάζειν ὅτι ἐν ᾧ μὲν χρόνῳ πολὺ μείονα
 ἔχων στρατιὰν ἦλθον, πρὸς αὐτὸ τὸ τεῖχος προσῆγον·
 νῦν δ' ἐπεὶ πλείονα δύναμιν ἔχω, οὐκ ἐθέλω ὑπ'
 300 αὐτὰ τὰ τεῖχη ἄγειν. ἀλλὰ μὴ θαύμαζε· οὐ γὰρ τὸ 44
 αὐτό ἐστι προσάγειν τε καὶ παράγειν. προσάγουσι
 μὲν γὰρ πάντες οὕτω ταξάμενοι ὡς ἂν ἄριστοι εἶεν

- μάχεσθαι, καὶ ἀπάγουσι δὲ οἱ σώφρονες ἢ ἂν ἀσφα-
 45 λέστατα, οὐχ ἢ ἂν τάχιστα ἀπέλθοιεν, παρίεναι δὲ
 ἀνάγκη ἐστὶν ἐκτεταμέναις μὲν ταῖς ἀμάξαις, ἀνειρμέ- 305
 νοις δὲ καὶ τοῖς ἄλλοις σκευοφόροις ἐπὶ πολὺ· ταῦτα
 δὲ πάντα δεῖ προκεκαλύφθαι τοῖς ὅπλοφόροις καὶ
 μηδαμῇ τοῖς πολεμίοις γυμνὰ ὕπλων τὰ σκευοφόρα
 46 φαίνεσθαι. ἀνάγκη οὖν οὕτω πορευομένων ἐπὶ λεπτὸν
 καὶ ἀσθενὲς τὸ μάχιμον τετάχθαι· εἰ οὖν βούλονται 310
 ἀθρόοι ἐκ τοῦ τείχους προσπесεῖν πη, ὅπη προσμί-
 ξειαν, πολὺ ἂν ἐρρωμενέστεροι συμμιγνύοιεν τῶν παρ-
 47 ιόντων· καὶ τοῖς μὲν ἐπὶ μακρὸν πορευομένοις μακρὰ
 καὶ αἱ ἐπιβοήθειαι, τοῖς δ' ἐκ τοῦ τείχους βραχὺ
 πρὸς τὸ ἐγγὺς καὶ προσδραμεῖν καὶ πάλιν ἀπελθεῖν. 315
 48 ἦν δὲ μὴ μείον ἀπέχοντες παρίωμεν ἢ ἐφ' ὅσον καὶ
 νῦν ἐκτεταμένοι πορευόμεθα, τὸ μὲν πλῆθος κατόψου-
 ται ἡμῶν· ὑπὸ δὲ τῶν παρυφασμένων ὕπλων πᾶς
 49 ὄχλος δεινὸς φαίνεται. ἦν δ' οὖν τῷ ὄντι ἐπεξίωσί
 πη, ἐκ πολλοῦ προορῶντες αὐτοὺς οὐκ ἂν ἀπαρά- 320
 σκευοὶ λαμβανοίμεθα. μᾶλλον δέ, ὧ ἄνδρες, ἔφη,
 οὐδ' ἐπιχειρήσουσιν, ὅποταν πρόσω δέῃ ἀπὸ τοῦ τεί-
 χους ἀπιέναι, ἦν μὴ τῷ ὄλῳ ὑπολάβωσι τοῦ παντὸς
 50 κρείττους εἶναι· φοβερὰ γὰρ ἡ ἀποχώρησις· ἐπεὶ δὲ
 ταῦτ' εἶπεν, ἔδοξέ τε ὀρθῶς τοῖς παροῦσι λέγειν καὶ 325
 ἦγεν ὁ Γωβρίας ὥσπερ ἐκέλευσε. παραμειβομένου δὲ
 τὴν πόλιν τοῦ στρατεύματος αἰὲ τὸ ὑπολειπόμενον
 ἰσχυρότερον ποιούμενος ἀπεχώρει.
- 51 Ἐπεὶ δὲ πορευόμενος οὕτως ἐν ταῖς γιγνομέναις
 ἡμέραις ἀφικνεῖται εἰς τὰ μεθόρια τῶν 330
 Σύρων καὶ Μήδων, ἐνθενπερ ἄρμητο, ἐν-
 ταῦθα δὴ τρία ὄντα τῶν Σύρων φρούρια, ἐν μὲν αὐτὸς
 τὸ ἀσθενέστατον βία προσβαλὼν ἔλαβε, τῷ δὲ δύο

Capture of As-
 syrian forts.

φρουρίῳ φοβῶν μὲν Κῦρος, πείθων δὲ Γαδάτας ἔπεισε
 335 παραδοῦναι τοὺς φυλάττοντας.

Υ Ἐπεὶ δὲ ταῦτα διεπέπρακτο, πέμπει πρὸς Κυαξά- 1
 ρην καὶ ἐπέστελλεν αὐτῷ ἥκειν ἐπὶ τὸ
 στρατόπεδον, ὅπως περὶ τῶν φρουρίων Cyrus invites
Cyaxarès to a
council of war.
 ὧν εἰλήφεσαν βουλευσαιντο ὅ,τι χρή-

5 σαιντο, καὶ ὅπως θεασάμενος τὸ στράτευμα καὶ περὶ
 τῶν ἄλλων σύμβουλος γίγνοιτο ὅ,τι δοκοίη ἐκ τούτου
 πράττειν· εἰ δὲ κελεύῃ, εἰπέ, ἔφη, ὅτι ἐγὼ ἂν ὥς
 ἐκείνῳ ἰοίην συστρατοπεδευσόμενος. ὁ μὲν δὲ ἄγ- 2

γελος ὥχετο ταῦτ' ἀπαγγελῶν. ὁ δὲ Κῦρος ἐν τούτῳ
 10 ἐκέλευσε τὴν τοῦ Ἀσσυρίου σκηνήν, ἣν Κυαξάρη οἱ
 Μῆδοι ἐξεῖλον, ταύτην κατασκευάσαι ὥς βέλτιστα
 τῇ τε ἄλλῃ κατασκευῇ ἣν εἶχον καὶ τῷ γυναιῖκα εἰσ-
 αγαγεῖν εἰς τὸν γυναικῶνα τῆς σκηνῆς καὶ σὺν ταύτῃ
 τὰς μουσουργούς, αἵ περ ἐξηρημέναι ἦσαν Κυαξάρη.

15 οἱ μὲν δὲ ταῦτ' ἔπραττον. ὁ δὲ πεμφθεὶς πρὸς τὸν 3
 Κυαξάρην ἐπεὶ ἔλεξε τὰ ἐντεταλμένα, ἀκούσας αὐτοῦ
 ὁ Κυαξάρης ἔγνω βέλτιον εἶναι τὸ στράτευμα μένειν
 ἐν τοῖς μεθορίοις. καὶ γὰρ οἱ Πέρσαι, οὓς μετεπέμ-
 ψατο ὁ Κῦρος, ἦκον· ἦσαν δὲ μυριάδες τέτταρες τοξο-

20 τῶν καὶ πελταστῶν. ὁρῶν οὖν καὶ τούτους σινομέ- 4
 νους πολλὰ τὴν Μηδικήν, τούτων ἂν ἐδόκει ἥδιον
 ἀπαλλαγῆναι μᾶλλον ἢ ἄλλον ὄχλον εἰσδέξασθαι. ὁ
 μὲν δὲ ἐκ Περσῶν ἄγων τὸν στρατὸν ἐρόμενος τὸν
 Κυαξάρην κατὰ τὴν Κύρου ἐπιστολὴν εἴ τι δέοιτο
 25 τοῦ στρατοῦ, ἐπεὶ οὐκ ἔφη δεῖσθαι, αὐθημερόν, ἐπεὶ
 ἤκουσε παρόντα Κῦρον, ὥχετο πρὸς αὐτὸν ἄγων τὸ
 στράτευμα.

Ὁ δὲ Κυαξάρης ἐπορεύετο τῇ ὑστεραίᾳ σὺν τοῖς 5
 παραμείνασιν ἱππεῦσι Μήδων· ὥς δ' ᾗσθητο ὁ Κῦρος

προσιόντα αὐτόν, λαβὼν τοὺς τε τῶν Περσῶν ἱππέας, 30

πολλοὺς ἤδη ὄντας, καὶ τοὺς Μήδους

πάντας καὶ τοὺς Ἀρμενίους καὶ τοὺς

Ἑρκανίους καὶ τῶν ἄλλων συμμάχων

τοὺς εὐίπποτάτους τε καὶ εὐοπλοτά-

τους ἀπήντα, ἐπιδεικνὺς τῷ Κυαξάρῃ τὴν δύναμιν. 35

6 ὁ δὲ Κυαξάρης ἐπεὶ εἶδε σὺν μὲν τῷ Κύρῳ πολλοὺς

τε καὶ καλοὺς κάγαθοὺς ἐπομένους, σὺν ἑαυτῷ δὲ

ὀλίγην τε καὶ ὀλίγου ἀξίαν θεραπείαν, ἄτιμόν τι

αὐτῷ ἔδοξεν εἶναι καὶ ἄχος αὐτόν ἔλαβεν. ἐπεὶ δὲ

καταβάς ἀπὸ τοῦ ἵππου ὁ Κῦρος προσῆλθεν ὡς 40

φιλήσων αὐτόν κατὰ νόμον, ὁ Κυαξάρης κατέβη μὲν

ἀπὸ τοῦ ἵππου, ἀπεστράφη δέ· καὶ ἐφίλησε μὲν οὐ,

7 δακρύων δὲ φανερός ἦν. ἐκ τούτου δὴ ὁ Κῦρος τοὺς

μὲν ἄλλους πάντας ἀποστάντας ἐκέλευσεν ἀναπαύ-

εσθαι· αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κυαξάρου 45

καὶ ἀπαγαγὼν αὐτόν τῆς ὁδοῦ ἔξω ὑπὸ φοίνικας

τινας, τῶν τε Μηδικῶν πέλων ὑποβαλεῖν ἐκέλευσεν

αὐτῷ καὶ καθίσας αὐτόν καὶ παρακαθισάμενος εἶπεν

ὦδε·

8 Εἰπέ μοι, ἔφη, πρὸς τῶν θεῶν, ὦ θεῖε, τί μοι 50

ὀργίζει καὶ τί χαλεπὸν ὁρῶν οὕτω χαλε-

πῶς φέρεις; ἐνταῦθα δὴ ὁ Κυαξάρης

ἀπεκρίνατο, "Ὅτι, ὦ Κῦρε, δοκῶν γε δὴ

ἐφ' ὅσον ἀνθρώπων μνήμη ἐφικνεῖται καὶ τῶν πάλαι

προγόνων καὶ πατρὸς βασιλέως πεφυκέναι καὶ αὐτὸς 55

βασιλεὺς νομιζόμενος εἶναι, ἑμαυτὸν μὲν ἐρῶ οὕτω

ταπεινῶς καὶ ἀναξίως ἐλαύνοντα, σὲ δὲ τῇ ἐμῇ

θεραπείᾳ καὶ τῇ ἄλλῃ δυνάμει μέγαν τε καὶ μεγα-

9 λοπρεπῇ παρόντα. καὶ ταῦτα χαλεπὸν μὲν οἶμαι

καὶ ὑπὸ πολεμίων παθεῖν, πολὺ δ', ὦ Ζεῦ, χαλεπώ- 60

On his arrival he is met by a great display of forces, which excites his jealousy,

and a sense of his own inferiority to Cyrus, to whom he complains.

τερον ὑφ' ὧν ἤκιστα ἐχρῆν ταῦτα πεπονθέναι. ἐγὼ
 μὲν γὰρ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδύναι
 ἡδίων ἢ ὀφθῆναι οὕτω ταπεινὸς καὶ ἰδεῖν τοὺς ἐμοὺς
 ἐμοῦ ἀμελήσαντας καὶ ἐπεγγελῶντας ἐμοί. οὐ γὰρ
 65 ἀγνοῶ τοῦτο, ἔφη, ὅτι οὐ σύ μου μόνον μείζων εἶ,
 ἀλλὰ καὶ οἱ ἐμοὶ δοῦλοι ἰσχυρότεροι ἐμοῦ ὑπαντιάζουσί μοι καὶ κατεσκευασμένοι εἰσὶν ὥστε δύνασθαι
 ποιῆσαι μᾶλλον ἐμὲ κακῶς ἢ παθεῖν ὑπ' ἐμοῦ. καὶ 10
 ἅμα ταῦτα λέγων πολὺ ἔτι μᾶλλον ἐκρατεῖτο ὑπὸ
 70 τῶν δακρύων, ὥστε καὶ τὸν Κῦρον ἐπεσπάσατο ἐμπλησθῆναι δακρύων τὰ ὄμματα. ἐπισχὼν δὲ μικρὸν
 ἔλεξε τοιάδε ὁ Κῦρος·

Ἀλλὰ ταῦτα μὲν, ὦ Κυαξάρη, οὔτε λέγεις ἀληθῆ
 οὔτε ὀρθῶς γιγνώσκεις, εἰ οἶει τῇ ἐμῇ
 75 παρουσίᾳ Μήδους κατεσκευάσθαι ὥστε ^{Cyrus endeavours to pacify him and to justify his own actions.} ἱκανοὺς εἶναι σὲ κακῶς ποιεῖν. τὸ μέντοι 11
 σε θυμοῦσθαι καὶ φοβεῖν αὐτοὺς θαυμάζω· εἰ μέντοι
 γε δικαίως ἢ ἀδίκως αὐτοῖς χαλεπαίνεις, παρήσω
 τοῦτο· οἶδα γὰρ ὅτι βαρέως ἂν φέροις ἀκούων ἐμοῦ
 80 ἀπολογουμένου ὑπὲρ αὐτῶν· τὸ μέντοι ἄνδρα ἄρχοντα
 πᾶσιν ἅμα χαλεπαίνειν τοῖς ἀρχομένοις, τοῦτο ἐμοὶ
 δοκεῖ μέγα ἀμάρτημα εἶναι. ἀνάγκη γὰρ διὰ τὸ
 πολλοὺς μὲν φοβεῖν πολλοὺς ἐχθροὺς ποιεῖσθαι, διὰ
 δὲ τὸ πᾶσιν ἅμα χαλεπαίνειν πᾶσιν αὐτοῖς ὁμόνοιαν
 85 ἐμβάλλειν. ὧν ἕνεκα, εὖ ἴσθι, ἐγὼ οὐκ ἀπέπεμπον 12
 ἄνευ ἐμαυτοῦ τούτους, φοβούμενος μή τι γένοιτο
 διὰ τὴν σὴν ὀργὴν ὅτι πάντας ἡμᾶς λυπήσοι. ταῦτα
 μὲν οὖν σὺν τοῖς θεοῖς ἐμοῦ παρόντος ἀσφαλῶς ἔχει
 σοι· τὸ μέντοι σε νομίζειν ὑπ' ἐμοῦ ἀδικεῖσθαι,
 90 τοῦτο ἐγὼ πάνυ χαλεπῶς φέρω, εἰ ἀσκῶν ὅσον δύναμαι τοὺς φίλους ὡς πλείστα ἀγαθὰ ποιεῖν ἔπειτα

- 13 τὰναντία τούτου δοκῶ ἐξεργάζεσθαι. ἀλλὰ γάρ, ἔφη, μὴ οὕτως εἰκῇ ἡμᾶς αὐτοὺς αἰτιώμεθα· ἀλλ', εἰ δυνατόν, σαφέστατα κατίδωμεν ποῖόν ἐστι τὸ παρ' ἐμοῦ ἀδίκημα. καὶ τὴν ἐν φίλοις δικαιοτάτην ὑπό- 95
 θεσιν ἔχω ὑποτιθέναι· ἐὰν γάρ τί σε φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἐὰν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκώς μηδὲ βουληθεῖς, οὐ καὶ σὺ αὖ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; Ἄλλ'
- 14 ἀνάγκη, ἔφη. Ἐὰν δὲ δὴ καὶ ἀγαθὰ σοι πεπραχώς 100
 δῆλος ᾧ καὶ προθυμούμενος πρᾶξαι ὡς ἐγὼ πλείστα ἐδυνάμην, οὐκ ἂν καὶ ἐπαίνου σοι ἄξιος εἶην μᾶλλον
- 15 ἢ μέμψεως; Δίκαιον γοῦν, ἔφη. Ἄγε τοίνυν, ἔφη ὁ Κῦρος, σκοπῶμεν τὰ ἐμοὶ πεπραγμένα πάντα καθ' ἐν ἑκάστον· οὕτω γὰρ μάλιστα δῆλον ἔσται ὅ,τι τε 105
- 16 αὐτῶν ἀγαθὸν ἐστι καὶ ὅ,τι κακόν. ἀρξώμεθα δ', ἔφη, ἐκ τῆσδε τῆς ἀρχῆς, εἰ καὶ σοὶ ἀρκούντως δοκεῖ ἔχειν. σὺ γὰρ δήπου ἐπεὶ ἦσθου πολλοὺς πολεμίους ἡθροισμένους, καὶ τούτους ἐπὶ σὲ καὶ τὴν σὴν χώραν ὀρμωμένους, εὐθὺς ἔπεμπες πρὸς τε τὸ Περσῶν κοινὸν 110
 συμμάχους αἰτούμενος καὶ πρὸς ἐμὲ ἰδίᾳ δεόμενος πειρᾶσθαι αὐτὸν ἐμὲ ἐλθεῖν ἡγούμενον, εἴ τινες Περσῶν ἴοιεν. οὐκ οὖν ἐγὼ ἐπείσθην τε ταῦτα ὑπὸ σοῦ καὶ παρεγενόμην ἄνδρας ἄγων σοι ὡς ἦν δυνατὸν πλείστους τε καὶ ἀρίστους; Ἥλθες γὰρ οὖν, ἔφη. 115
- 17 Ἐν τούτῳ τοίνυν, ἔφη, πρῶτόν μοι εἰπὲ πότερον ἀδικίαν τινά μου πρὸς σὲ κατέγινως ἢ μᾶλλον εὐεργεσίαν; Δῆλον, ἔφη ὁ Κυαξάρης, ὅτι ἐκ γε τούτων
- 18 εὐεργεσίαν. Τί γάρ, ἔφη, ἐπεὶ οἱ πολέμιοι ἦλθον καὶ διαγωνίζεσθαι ἔδει πρὸς αὐτούς, ἐν τούτῳ κατε- 120
 νόησάς πού με ἢ πόνου ἀποστάντα ἢ τινος κινδύνου
- 19 φεισάμενον; Οὐ μὰ τὸν Δί', ἔφη, οὐ μὲν δή. Τί γάρ,

ἐπεὶ <τῆς> νίκης γενομένης σὺν τοῖς θεοῖς ἡμετέρας
 καὶ ἀναχωρησάντων τῶν πολεμίων παρεκάλουν ἐγώ
 125 σε ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ τιμω-
 ροίμεθα, κοινῇ δὲ εἴ τι καλὸν καγαθὸν συμβαίνοι,
 τοῦτο καρποίμεθα, ἐν τούτοις ἔχεις τινά μου πλεο-
 νεξίαν κατηγορῆσαι; ὁ μὲν δὴ Κναξάρης πρὸς τοῦτο 20
 ἐσίγα· ὁ δὲ Κῦρος πάλιν ἔλεγεν ὧδε· Ἄλλ' ἐπεὶ
 130 πρὸς τοῦτο σιωπᾶν ἥδιόν σοι ἢ ἀποκρίνασθαι, τόδε
 γ', ἔφη, εἰπέ εἴ τι ἀδικεῖσθαι ἐνόμισας ὅτι ἐπεὶ σοι
 οὐκ ἀσφαλὲς ἐδόκει εἶναι τὸ διώκειν, σὲ μὲν αὐτὸν
 ἀφῆκα τοῦ κινδύνου τούτου μετέχειν, ἱππέας δὲ τῶν
 σῶν συμπέμψαι μοι ἐδεόμην σου· εἰ γὰρ καὶ τοῦτο
 135 αἰτῶν ἡδίκουν, ἄλλως τε καὶ προπαρεσχηκῶς ἐμαν-
 τόν σοι σύμμαχον, τοῦτ' αὖ παρὰ σοῦ, ἔφη, ἐπι-
 δεικνύσθω. ἐπεὶ δ' αὖ καὶ πρὸς τοῦτο ἐσίγα ὁ 21
 Κναξάρης, Ἄλλ' εἰ μὴδὲ τοῦτο, ἔφη, βούλει ἀπο-
 κρίνασθαι, σὺ δὲ τὸν τεύθεν λέγε, εἴ τι αὖ ἡδίκουν,
 140 ὅτι σοῦ ἀποκριναμένου ἐμοὶ ὥς οὐκ ἂν βούλοιο,
 εὐθυμουμένους ὁρῶν Μήδους, τούτου παύσας αὐτοὺς
 ἀναγκάζειν κινδυνεύοντας ἰέναι, εἴ τι αὖ σοι δοκῶ
 τοῦτο χαλεπὸν ποιῆσαι, ὅτι ἀμελήσας τοῦ ὀργίζεσθαι
 σοι ἐπὶ τούτοις πάλιν ἦτουν σε, οὗ ἤδη οὔτε σοὶ μείον
 145 ὄν δοῦναι οὐδὲν οὔτε ῥᾶον Μήδοις ἐπιταχθῆναι· τὸν
 γὰρ βουλόμενον δήπου ἔπεσθαι ἦτησά σε δοῦναί μοι.
 οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦν, εἰ μὴ τού- 22
 τος πείσαιμι. ἐλθὼν οὖν ἔπειθον αὐτοὺς καὶ οὐς
 ἔπεισα τούτους ἔχων ἐπορευόμην σοῦ ἐπιτρέψαντος.
 150 εἰ δὲ τοῦτο αἰτίας ἄξιον νομίζεις, οὐδ' ὅ,τι ἂν διδῶς,
 ὥς ἔοικε, παρὰ σοῦ δέχεσθαι ἀναίτιόν ἐστιν. οὐκοῦν 23
 ἐξωρμήσαμεν οὕτως· ἐπειδὴ δ' ἐξήλθομεν, τί ἡμῖν
 πεπραγμένον οὐ φανερόν ἐστιν; οὐ τὸ στρατόπεδον

ἤλωκε τῶν πολεμίων ; οὐ τεθνᾶσι πολλοὶ τῶν ἐπὶ σέ
 ἐλθόντων ; ἀλλὰ μὴν τῶν γε ζώντων ἐχθρῶν πολλοὶ ¹⁵⁵
 μὲν ὅπλων ἐστέρηνται, πολλοὶ δὲ ἵππων· χρήματά
 γε μὴν τὰ τῶν φερόντων καὶ ἀγόντων τὰ σὰ πρόσθεν
 νῦν ὁράς τοὺς σοὺς φίλους καὶ ἔχοντας καὶ ἄγοντας,
 24 τὰ μὲν σοί, τὰ δ' αὖ τοῖς ὑπὸ τὴν σὴν ἀρχήν. τὸ δὲ
 πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν ¹⁶⁰
 αὐξανομένην ὁράς, τὴν δὲ τῶν πολεμίων μειουμένην·
 καὶ τὰ μὲν τῶν πολεμίων φρούρια ἐχόμενα, τὰ δὲ σὰ
 τὰ πρότερον εἰς τὴν Σύρων ἐπικράτειαν συγκαταρ-
 ρυέντα νῦν τὰναντία σοὶ προσκεχωρηκότα· τούτων
 δὲ εἴ τι κακόν σοι ἢ εἴ τι μὴ ἀγαθόν σοι μαθεῖν μὲν ¹⁶⁵
 ἔγωγε βούλεσθαι οὐκ οἶδ' ὅπως ἂν εἴποιμι· ἀκοῦσαι
 μέντοι γε οὐδὲν κωλύει. ἀλλὰ λέγε ὅ,τι γιγνώσκεις
 25 περὶ αὐτῶν. ὁ μὲν δὴ Κῦρος οὕτως εἰπὼν ἐπαύσατο·
 ὁ δὲ Κναξάρης ἔλεξε πρὸς ταῦτα τάδε·

Ἄλλ', ὦ Κῦρε, ὡς μὲν ταῦτα ἂ σὺ πεποίηκας ¹⁷⁰

κακά ἐστίν οὐκ οἶδ' ὅπως χρὴ λέγειν·
 εὖ γε μέντοι, ἔφη, ἴσθι ὅτι ταῦτα τὰγαθὰ
 τοιαῦτά ἐστιν οἷα ὅσῳ πλείονα φαίνεται,
 26 τοσούτῳ μᾶλλον ἐμὲ βαρύνει. τὴν τε
 γὰρ χώραν, ἔφη, ἐγὼ ἂν τὴν σὴν ἐβουλό- ¹⁷⁵
 μην τῇ ἐμῇ δυνάμει μείζω ποιεῖν μᾶλλον ἢ τὴν ἐμὴν
 ὑπὸ σοῦ ὁρᾶν οὕτως αὐξανομένην· σοὶ μὲν γὰρ ταῦτα
 ποιοῦντι καλά, ἐμοὶ δὲ γέ ἐστί πη ταῦτὰ ἀτιμίαν φέ-
 27 ροντα. καὶ χρήματα οὕτως ἂν μοι δοκῶ ἥδιόν σοι
 δωρεῖσθαι ἢ παρὰ σοῦ οὕτω λαμβάνειν ὡς σὺ νῦν ¹⁸⁰
 ἐμοὶ δίδως· τούτοις γὰρ πλουτιζόμενος ὑπὸ σοῦ καὶ
 μᾶλλον αἰσθάνομαι οἷς πενέστερος γίγνομαι. καὶ τοὺς
 γ' ἐμοὺς ὑπηκόους ἰδὼν μικρά γε ἀδικουμένους ὑπὸ
 σοῦ ἦπτον ἂν δοκῶ λυπεῖσθαι ἢ νῦν ὁρῶν ὅτι μεγάλα

But Cyaxarēs
 expresses his
 mortification at
 being supplanted
 by him in the af-
 fections of his
 own people.

185 ἀγαθὰ πεπόνθασιν ὑπὸ σοῦ. εἰ δέ σοι, ἔφη, ταῦτα 28
 δοκῶ ἀγνωμόνως ἐνθυμεῖσθαι, μὴ ἐν ἐμοὶ αὐτὰ ἀλλ'
 εἰς σὲ τρέψας πάντα καταθέασαι οἷά σοι φαίνεται. τί
 γὰρ ἄν, εἴ τις κύνας, οὓς σὺ τρέφεις φυλακῆς ἕνεκα
 190 σαυτοῦ τε καὶ τῶν σῶν, τούτους θεραπεύων γνωρι-
 μωτέρους ἑαυτῷ ἢ σοὶ ποιήσειεν, ἂρ' ἄν σε εὐφράναι
 τούτῳ τῷ θεραπεύματι; εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν 29
 εἶναι, ἐκείνο κατανόησον· εἴ τις τοὺς σὲ θεραπεύον-
 τας, οὓς σὺ καὶ φρουρᾶς καὶ στρατείας ἕνεκα κέκτη-
 σαι, τούτους οὕτω διατιθεῖη ὥστ' ἐκείνου μᾶλλον ἢ
 195 σοῦ βούλεσθαι εἶναι, ἂρ' ἄν ἀντὶ ταύτης τῆς εὐεργε-
 σίας χάριν αὐτῷ εἰδείης; τί δέ, ὃ μάλιστα ἄνθρωποι 30
 ἀσπάζονται τε καὶ θεραπεύουσιν οἰκειότατα, εἴ τις
 τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν
 αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ, ἂρ' ἄν σε τῇ
 200 εὐεργεσίᾳ ταύτῃ εὐφράναι; πολλοῦ γ' ἄν οἶμαι καὶ
 δέοι· ἀλλ' εὖ οἶδ' ὅτι πάντων ἂν μάλιστα ἀδικοίῃ σε
 τοῦτο ποιήσας. ἵνα δὲ εἶπω καὶ τὸ μάλιστα τῷ ἐμῷ 31
 πάθει ἐμφερές, εἴ τις οὓς σὺ ἤγαγες Πέρσας οὕτω
 θεραπεύσειεν ὥστε αὐτῷ ἥδιον ἔπεσθαι ἢ σοί, ἂρ'
 205 ἄν φίλον αὐτὸν νομίζοις; οἶμαι μὲν οὐ, ἀλλὰ πολε-
 μιώτερον ἂν ἢ εἰ πολλοὺς αὐτῶν κατακάνοι. τί δ', 32
 εἴ τις τῶν σῶν φίλων, φιλοφρόνως σου εἰπόντος λαμ-
 βάνειν ὅποσα ἐθέλοι, εἶτα οὗτος τοῦτο ἀκούσας λαβὼν
 οἷχοιτο ἅπαντα ὅποσα δύναιτο, καὶ αὐτὸς μὲν γε τοῖς
 210 σοῖς πλουτοίῃ, σὺ δὲ μηδὲ μετρίοις ἔχοις χρῆσθαι,
 ἂρ' ἄν δύναιο τὸν τοιοῦτον ἄμεμπτον φίλον νομίζειν;
 νῦν μέντοι ἐγώ, ὦ Κῦρε, εἰ μὴ ταῦτα ἀλλὰ τοιαῦτα 33
 ὑπὸ σοῦ δοκῶ πεπονθέναι. σὺ γὰρ ἀληθῆ λέγεις· εἰ-
 πόντος ἐμοῦ τοὺς ἐθέλοντας ἄγειν λαβὼν ὥχου πᾶσάν
 215 μου τὴν δύναμιν, ἐμὲ δὲ ἔρημον κατέλιπες· καὶ νῦν

ἀ ἔλαβες τῇ ἐμῇ δυνάμει ἄγεις δὴ μοι καὶ τὴν ἐμὴν
 χώραν αὖξεις σὺν τῇ ἐμῇ ῥώμῃ· ἐγὼ δὲ δοκῶ οὐδὲν
 συναίτιος ὦν τῶν ἀγαθῶν παρέχειν ἑμαυτὸν ὥσπερ
 γυνὴ εὖ ποιεῖν, καὶ τοῖς τε ἄλλοις ἀνθρώποις καὶ
 τοῖσδε τοῖς ἐμοῖς ὑπηκόοις σὺ μὲν ἀνὴρ φαίνει, ἐγὼ 220

34 δ' οὐκ ἄξιος ἀρχῆς. ταῦτά σοι δοκεῖ εὐεργετήματ'
 εἶναι, ὦ Κῦρε; εὖ ἴσθ' ὅτι εἴ τι ἐμοῦ ἐκήδου, οὐδενὸς
 ἂν οὔτω με ἀποσπερεῖν ἐφυλάττου ὡς ἀξιώματος καὶ
 τιμῆς. τί γὰρ ἐμοὶ πλέον τὸ τὴν γῆν πλατύνεσθαι,
 αὐτὸν δὲ ἀτιμάζεσθαι; οὐ γάρ τοι ἐγὼ Μήδων ἦρχον 225
 διὰ τὸ κρείττων αὐτῶν πάντων εἶναι, ἀλλὰ μᾶλλον
 διὰ τὸ αὐτοὺς τούτους ἀξιοῦν ἡμᾶς ἑαυτῶν πάντα
 βελτίονας εἶναι.

35 Καὶ ὁ Κῦρος ἔτι λέγοντος αὐτοῦ ὑπολαβὼν εἶπε,
Their recon- Πρὸς τῶν θεῶν, ἔφη, ὦ θεῖε, εἴ τι καὶ γὰρ 230
ciliation. σοι πρότερον ἐχαρισάμην, καὶ σὺ νῦν
 ἐμοὶ χάρισαι ὃ ἂν δεηθῶ σου· παῦσαι, ἔφη, τὸ νῦν
 εἶναι μεμφόμενός μοι· ἐπειδὰν δὲ πείραν ἡμῶν λάβῃς
 πῶς ἔχομεν πρὸς σέ, ἐὰν μὲν δὴ σοι φαίνεται τὰ ὑπ'
 ἐμοῦ πεπραγμένα ἐπὶ τῷ σῷ ἀγαθῷ πεποιημένα, 235
 ἀσπαζομένου τέ μου σε ἀντασπάζου με εὐεργέτην τε
 36 νόμιζε, ἐὰν δ' ἐπὶ θάτερα, τότε μοι μέμφου. Ἄλλ'
 ἴσως μέντοι, ἔφη ὁ Κυμαξάρης, καλῶς λέγεις· καὶ γὰρ
 οὔτω ποιήσω. Τί οὖν; ἔφη ὁ Κῦρος, ἢ καὶ φιλήσω
 σε; Εἰ σὺ βούλει, ἔφη. Καὶ οὐκ ἀποστρέψει με 240
 ὥσπερ ἄρτι; Οὐκ ἀποστρέψομαι, ἔφη. καὶ ὃς ἐφί-
 λησεν αὐτόν.

37 Ὡς δὲ εἶδον οἱ Μῆδοί τε καὶ οἱ Πέρσαι καὶ οἱ
The Medes, partly at the sug-
 gession of Cyrus, pay special to-
 kens of respect to their King. ἄλλοι, πᾶσι γὰρ ἔμελεν ὅτι ἐκ τούτων
 ἔσοιτο, εὐθὺς ἤσθησάν τε καὶ ἐφαιδρύν- 245
 θησαν. καὶ ὁ Κῦρος δὲ καὶ ὁ Κυμαξάρης

ἀναβάντες ἐπὶ τοὺς ἵππους ἡγούντο, καὶ ἐπὶ μὲν
 τῷ Κυαξάρῃ οἱ Μῆδοι εἶποντο, Κῦρος γὰρ αὐτοῖς
 οὕτως ἐπένευσεν, ἐπὶ δὲ τῷ Κύρῳ οἱ Πέρσαι, οἱ
 250 δ' ἄλλοι ἐπὶ τούτοις. ἐπεὶ δὲ ἀφίκοντο ἐπὶ τὸ 38
 στρατόπεδον καὶ κατέστησαν τὸν Κυαξάρην εἰς τὴν
 κατεσκευασμένην σκηνήν, οἷς μὲν ἐτέτακτο παρεσκεύ-
 αζον τάπιτήδεια τῷ Κυαξάρῃ· οἱ δὲ Μῆδοι, ὅσον χρό- 39
 νον σχολὴν πρὸ δείπνου ἦγεν ὁ Κυαξάρης, ἦσαν πρὸς
 255 αὐτόν, οἱ μὲν καὶ αὐτοὶ καθ' ἑαυτούς, οἱ δὲ πλείστοι
 ὑπὸ Κύρου ἐγκέλευστοι, δῶρα ἄγοντες, ὁ μὲν τις οἰ-
 νοχόον καλόν, ὁ δ' ὀψοποιὸν ἀγαθόν, ὁ δ' ἄρτοποιόν,
 ὁ δὲ μουσουργόν, ὁ δ' ἔκπωμα, ὁ δ' ἐσθῆτα καλήν·
 πᾶς δέ τις ὡς ἐπὶ τὸ πολὺ ἔν γέ τι ὦν εἰλήφει ἐδω- 40
 260 ρεῖτο αὐτῷ· ὥστε τὸν Κυαξάρην μεταγιγνώσκειν,
 ὡς οὔτε ὁ Κῦρος ἀφίστη αὐτοὺς ἀπ' αὐτοῦ οὔθ' οἱ
 Μῆδοι ἠττόν τι αὐτῷ προσεῖχον τὸν νοῦν ἢ καὶ
 πρόσθεν.

Ἐπεὶ δὲ δείπνου ὥρα ἦν, καλέσας ὁ Κυαξάρης 41
 265 ἡξίου τὸν Κῦρον διὰ χρόνου ἰδὼν αὐτόν
 συνδειπνεῖν. ὁ δὲ Κῦρος ἔφη, Μὴ δὴ σὺ Cyrus proposes
to hold a council
of war on the fol-
lowing day.
 κέλευε, ὦ Κυαξάρῃ· ἢ οὐχ ὁρᾷς ὅτι οὗτοι
 οἱ παρόντες ὑφ' ἡμῶν πάντες ἐπαιρόμενοι πάρειςιν;
 οὐκ οὖν καλῶς ἂν πράττοιμι, εἰ τούτων ἀμελῶν τὴν
 270 ἐμὴν ἡδονὴν θεραπεύειν δοκοίην. ἀμελεῖσθαι δὲ δο-
 κοῦντες στρατιῶται οἱ μὲν ἀγαθοὶ πολὺ ἀθυρότεροι
 γίνονται, οἱ δὲ πονηροὶ πολὺ ὑβριστότεροι. ἀλλὰ 42
 σὺ μὲν, ἔφη, ἄλλως τε καὶ ὁδὸν μακρὰν ἤκων δείπνει
 ἤδη· καὶ εἴ τινές σε τιμῶσιν, ἀντασπάζου καὶ εὐώχει
 275 αὐτούς, ἵνα σε καὶ θαρρήσωσιν· ἐγὼ δ' ἀπιὼν ἐφ'
 ἅπερ λέγω τρέψομαι. αὔριον δ', ἔφη, πρῶ δεῦρ' ἐπὶ 43
 τὰς σὰς θύρας παρέσονται οἱ ἐπικαίριοι, ὅπως βου-

λευσώμεθα πάντες σὺν σοὶ ὅ,τι χρή ποιεῖν τὸ ἐκ
 τοῦδε. σὺ δ' ἡμῖν ἔμβαλε <βουλήν> παρὼν περὶ
 τούτου πότερον ἔτι δοκεῖ στρατεῦεσθαι ἢ καιρὸς ἤδη ²⁸⁰
 44 διαλύειν τὴν στρατιάν. ἐκ τούτου ὁ μὲν Κυαξάρης
 ἀμφὶ δειπνον εἶχεν, ὁ δὲ Κύρος συλλέξας τοὺς ἱκα-
 νωτάτους τῶν φίλων καὶ φρονεῖν καὶ συμπράττειν, εἴ
 τι δέοι, ἔλεξε τοιάδε·

“Ἄνδρες φίλοι, ἃ μὲν δὴ πρῶτα ηὔξαμεθα, πάρεστι ²⁸⁵
 σὺν θεοῖς. ὅπη γὰρ ἂν πορευώμεθα, κρα-
 τοῦμεν τῆς χώρας· καὶ μὲν δὴ τοὺς πολε-
 μίους ὀρώμεν μειουμένους, ἡμᾶς δὲ αὐ-
 τοὺς πλείονας τε καὶ ἰσχυροτέρους γιγ-

45 νομένους. εἰ δὲ ἡμῖν ἔτι ἐθελήσειαν οἱ νῦν προσ- ²⁹⁰
 γεγεννημένοι σύμμαχοι παραμεῖναι, πολλῶ ἂν μᾶλλον
 ἀνύσαι δυναίμεθα καὶ εἴ τι βιάσασθαι καιρὸς καὶ εἴ
 τι πείσαι δέοι. ὅπως οὖν τὸ μένειν ὡς πλείστοις συν-
 δοκῇ τῶν συμμάχων, οὐδὲν μᾶλλον τοῦτο ἐμὸν ἔργον
 46 ἢ καὶ ὑμέτερον μηχανᾶσθαι. ἀλλ' ὥσπερ καὶ ὅταν ²⁹⁵
 μάχεσθαι δέη, ὁ πλείστους χειρωσάμενος ἀλκιμώ-
 ττος δοξάζεται εἶναι, οὕτω καὶ ὅταν πείσαι δέη, ὁ
 πλείστους ὁμογνώμονας ἡμῖν ποιήσας οὗτος δικαίως
 ἂν λεκτικώτατός τε καὶ πρακτικώτατος κρίνοιτο ἂν
 47 εἶναι. μὴ μέντοι ὡς λόγον ἡμῖν ἐπιδειξόμενοι, οἷον ³⁰⁰
 ἂν εἶπητε πρὸς ἕκαστον αὐτῶν, τοῦτο μελετᾶτε, ἀλλ'
 ὡς τοὺς πεπεισμένους ὑφ' ἐκάστου δήλους ἐσομένους
 48 οἷς ἂν πράττωσιν οὕτω παρασκευάζεσθε. καὶ ὑμεῖς
 μέν, ἔφη, τούτων ἐπιμέλεσθε· ἐγὼ δὲ ὅπως ἂν ἔχοντες
 τὰπιτήδεια ὅσον ἂν ἔγωγε δύνωμαι οἱ στρατιῶται ³⁰⁵
 περὶ τοῦ στρατεῦεσθαι βουλεύονται τούτου πειρά-
 σομαι ἐπιμέλεσθαι.”

APPENDIX ON THE TEXT

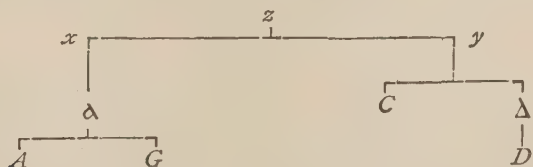
A. GENERAL REMARKS

THE student is referred to the Critical Appendix to Vol. I for information concerning the MSS and Editions of the *Cyropaedeia*. In the present volume, besides the editions there enumerated, I have used the fourth edition of F. K. Hertlein, as revised by Prof. W. Nitsche (Berlin 1886) for the third and fourth Books; and that of Dr Bigg (Oxford 1883) for the fourth and fifth.

In Book III and in Book IV to Chapter v § 14 Hug has expressed his conviction that the MS **C** is of the same family as **D**¹, and the consensus of **CD** is certain evidence of one family of readings; while the consensus of **CAG** is of great importance in determining the text.

There is unfortunately a gap in **D** extending from IV ii 20 l. 140 *πολεμίων* to v ii 27 l. 188 *ἐφη ὁ Γωβρύας*. We have no evidence of its readings in this portion of the *Cyropaedeia*, except a few scattered testimonies of Camerarius, who had access to the MS, while it was unmutilated.

According to Hug there are about 120 instances of conformity between **CAG** in III i 1—IV ii 20, and not less than 640 in which **CD** agree against **AG**; from which it is obvious that **C** in this portion bears a closer resemblance to **D** than it does in the remaining books to **AG**. He gives the following stemma (cf. Vol. I p. 276):



The consensus of **CD** has not in this portion the same weight as in Books I II IV v 15—VIII, since in these it is evidence of the reading

¹ Hug supposes that in the original MS of the first family III i 1—IV v 15 was missing; and that the copyists filled up the gap from the second family.

of the archetype *z*, but here it is only evidence of the reading of the chief MS of the second family *y*. Many suspected readings of **D** have been confirmed by the evidence of **C**. The consensus of **CAG** on the other hand is an evidence of the reading of the original MS *z*, and may therefore be accepted as decisive.

In IV ii 20—IV v 14 there is, as has been already stated a gap in **D**. Dindorf in this section adopts the readings of the Juntine edition, which generally throughout, though not always, agrees with **D**. But the evidence of **C** may be taken for the reading of the second family here in lieu of **D**: it suddenly returns to the former family at the end of this section.

Again in IV v 15—v ii 27, where the gap in **D** is continued, **C** is again of the same family as **AG**. In this portion we must accept the consensus of **C** with the Juntine edition against **AG**. The number of passages in which they differ is about 70.

B. CRITICAL NOTES

Abbreviations

Bo = Bornemann
Br = Breitenbach
Di³ = Ludwig Dindorf ed. Oxon. 1857
Di⁴ = L. Dindorf ed. Lips. 1870
He = Hertlein

Hu = Hug
Ni = Nitsche
Sa = Sauppe
Schn = Schneider

BOOK III

CHAPTER I

P. 1. § 1. 1. 4. λέϊπων **D** (Iunt. Ald.) Hu Ni: λιπών cum **AG** Br He Sa Di Cobetus: illud concinnius propter πέμπων quod sequitur. 1. 5. ἐφοβείτο, ut a sciolo interpositum, expungi iubet Cobetus *Mnemos. n. s.* III p. 387.

§ 3. 1. 22. πολέμιος Hu Ni cum **CDG** corr. (Iunt. Ald.); πόλεμος cum **AG** Di coll. Anab. II i 21, 22, Bo Sa He Br. 'At non cum singulis hominibus bellum aut pax esse solet et in loco quem citat Dind. de exercitu agitur' Cobet *Mnem.* III p. 387, qui etiam προηγόρευεν 1. 23 ut importunum additamentum delendum putat.

P. 2. § 4. 1. 29. χρήματα vulgo: τὰ χρήματα cum **DG** corr. tacite Hug, sed articuli vicem praebet clausula relativa; v. n. exeg. 1. 30. αὐτός auctore Pantazide He Hu Ni: vulgo αὐτῶν.

§ 6. 1. 49. περιεστρατοπεδεύσατο Hu Ni cum DG corr.: ἐστρατοπεδεύσατο vulgo.

P. 3. § 8. 1. 60. ἀκούσης cum AG Di³ Sa Ni: ἀκούσει Di⁴ Hu. 1. 61. συνεκάλει cum CD (Iunt. Ald.) Hu Ni: συγκαλεῖ Di Sa.

§ 10. 1. 79. τῷ τῆς ἐμῆς vulgo: τῷ τε τῆς ἐμῆς Sa.

P. 4. § 11. 1. 93. ἡ πολέμῳ cum DG corr. Hu Ni: πολέμῳ Di Sa cum AG.

§ 13. 1. 114. σφῶν Hu Ni: πάντων σφῶν vulgo.

P. 5. 1. 118. ἀπορῶν ἐσιώπα cum AG Di Sa; ἐσιώπα ἀπορῶν Hu Ni cum CD (Iunt. Ald.).

§ 15. 1. 143. ἐμαυτὸν ἄρα cum CD (Iunt. Ald.) Hu Ni; ἐμαντόν Di Sa cum AG.

§ 16. 1. 146. τότε ὁπότε vulgo: ὁπότε cum G Sa.

P. 6. 1. 153. [ἡ ἱππικῷ] Schn Hu Ni; τί δ' ἱππικῷ cum codice H Laurent. Di Sa He Br al.; correxerat olim Bo.

§ 18. 1. 168. πάλιν δὲ... πόλιν ἀντιταττομένην Hu Ni cum CDG corr. ut quod maiorem vim habeat oppositionis: πόλιν δὲ... ἀντιταττομένην Di Sa vulgo cum AG pr.

§ 19. 1. 178. ἡ ἀποβιάσασθαι cum CD Di Ni; ἀποβιάσασθαι cum AG Zeunius Sa Hu.

P. 7. 1. 179. ἃ μὲν ἐβουλήθης cum CDG corr. (Iunt. Ald.) Hu Ni; ἐπεὶ ἐβουλήθης AG pr. Di Sa Poppo, cui ἃ μὲν a correctoribus propter sequens ἃ δέ effectum videtur. 1. 184.

σὺ (σολ AG) εἰρκτὰς ταῦτα Sa Di Ni; ταῦτα σὺ εἰρκτὰς αὐτῷ CD (item Iunt. Ald. nisi quod σὺ om.), unde ταῦτα σὺ εἰρκτὰς σαντῷ Hugius ut σαντῷ antecedentibus opponatur ἃ ἐνόμιζεν ἑαυτῷ ἐχυρὰ ἀποκεῖσθαι: εἰρκτὰς autem idem significare vult atque ἐχυρὰ χωρία.

§ 22. 1. 206. τοῦτο λέγω Hu Ni cum CD (Iunt. Ald.): ταῦτα λέγω cum AG Di Sa.

P. 8. § 24. 1. 222. ἔφη om. Di Sa cum AG. 1. 224. ἀθύμως—ναυαγήσωσι expunxit Madvigius *Adv. Crit.* I p. 353 ut inutile additamentum propter membrorum cohaerentiam satis facilem non intellectam: in tribus scilicet generibus timoris idem effectus et gignitur et desinit: verbis autem καὶ οἱ πλείοντες μὴ ναυαγήσωσι nihil in sqq. respondet. Delevit item Cobetus *Mnemos.* III p. 388.

§ 25. l. 235. ὁ φόβος Hu Ni cum CD: φόβος Di Sa cum AG. l. 239. δουλείας ut librariorum additamentum secluserunt Di Sa Hu Ni.

P. 9. § 28. l. 269. Alterum παρά uncis inclusit Cobetus: in suspicionem iam vocaverat Bernhardy Synt. 285.

P. 10. § 29. l. 282. εἰ μὴ βασιλεύσει Di Sa cum D (Iunt.): εἰ μὴ βασιλεὺς εἴη Hu Ni vulgo.

§ 30. l. 286. γενομένης CD (Iunt. Ald.) Hu Ni: ἀρχομένης Di Sa cum AG.

P. 11. § 32. l. 311. ὅποσα τε Hu Ni cum CD (Iunt. Ald.); ὅποσα cum AG Di Sa.

§ 33. l. 316. Ἀρμενίων del. Hu Ni.

§ 34. l. 327. ἢ ἄλλα cum CD (Ald.) Hu Ni: ἄλλα cum AG (Iunt.) Di Sa.

P. 12. § 36. l. 344. νεόγαμός τε cum CD Hu Ni: νεόγαμος cum AG Di Sa.

§ 37. l. 353. καὶ νῦν μέν cum CD (Iunt. Ald.) Hu Ni: καὶ νῦν cum AG Di Sa.

§ 38. l. 356. μετὰ δείπνον uncis inclusi cum Cobeto *Mnem.* III p. 388. l. 357. ἔφη cum AG om. Di Sa.

P. 13. l. 367. κακονοία τῇ σῇ γε Hu Ni; κακονία τῇ σῇ D: κακονοία τινί cum AG (Iunt. Ald.) Di Sa.

§ 39. l. 375. ἀφρονεστέρas ex uno cod. I Di Sa Hu vulgo; ἀμαθεστέρas cum D Ni. l. 378. τοῦτον ex Schneideri coniectura Di Ni Sa: τοῦτο AG pr.: τὸν ἐμὸν νιόν Hug cum CDG corr. (Iunt. Ald.)

P. 14. § 43. l. 411. νόμιζ' ἔφη Hu Ni cum CD; νόμιζε δ', ἔφη Di Sa cum AG.

CHAPTER II

P. 15. § 5. l. 38. Post καὶ signum lacunae posuit Hugius qui adnotat: 'Excidit ante ὑμεῖς tale quid: ἀπάντων δὲ ἀθροισθέντων ἔλεξεν ᾧδε; neque enim poterat Cyrus quae praecedunt coram Armeniis dicere'. Idem obsequentem habet Nitschium.

P. 16. § 7. Uncis inclusit Nitschius.

P. 17. § 11. 1. 78. αἱ τῶν Χαλδαίων Hu Ni cum **CD**: τῶν X. Di Sa cum **AG**.

§ **12.** 1. 92. οὐδέν Hu Ni cum **CD** (Iunt. Ald.); οὐκ Di Sa cum **AG**.

§ **14.** 1. 102. τὸν Κῦρον om. Di Sa cum **AG**.

P. 18. § 17. 1. 129. τὰ ἄκρα ἔχομεν Hutchinson Hu: τὰδ' ἔχομεν Di Sa Ni cum **AG**.

P. 19. § 19. 1. 139. γῆν Hu Ni cum **CD** (Iunt. Ald.): χώ-
ραν cum **AG** Di Sa.

§ **21.** 1. 155. εἴη Di Hu, εἶεν cum libris **AG** Sa.

§ **23.** 1. 164. ἔδοσαν καὶ ἔλαβον ut usitatam formulam He Hu Ni cum **CD** (Iunt. Ald.): ἔλαβον καὶ ἔδοσαν Sa Di cum **AG**.

1. 167. δέ post ἐπιμαχίαν, quod habent Hu Ni cum **CD** (Iunt. Ald.), om. Sa Di cum **AG**.

P. 20. § 25. 1. 178. ἄν ἐπίστανται Hu Ni cum **CD** (Iunt. Ald.): ἐπίστανται Sa Di cum **AG**.

P. 21. § 28. 1. 206. ἡδύ μοι ἀπέχεσθαι: φαίνεται quod est in **AG** Sauppius et Dindorfius retinuerunt, om. Hugius Nitschius: videtur depravatum esse ex lectione **CDG** corr. φείδεσθαι, quam Hugius censet ad ἀπέχεσθαι interpretandi causa olim in margine additam.

§ **29.** 1. 215. διδῶ Sa Di Ni cum libris: δῶ Hugius post Weckherlinum coll. II ii 18, iv 19, IV i 4. Tu contra confer III i 34, iii 20.

§ **30.** 1. 218. δοκεῖ σύμφορον εἶναι Sa cum **D**: σύμφορον δοκεῖ εἶναι Di⁴ Hu Ni: σύμφορον δοκοίη εἶναι **AG** Di³. Cf. quae ad I iv l. 170 adnotavi. 1. 220. αὐτῷ ὅτε οὐδεμίαν cum **AG** Di Sa.

§ **31.** 1. 225. καὶ λέγειν **CD** (Iunt. Ald.) Hu Ni: λέγειν **AG** Di Sa.

CHAPTER III

§ **1.** 1. 3. συνέπεμπον **CD** (Iunt. Ald.) Hu Ni: συνέπεμψαν **AG** Di Sa. Vide ad III iii 1.

P. 22. 1. 9. τὸ στράτευμα **CD** (Ald.) Hu Ni: τὸ ἕτερον στράτευμα **AG** Di Sa, contra quos λοιπὸν dicendum fuisse monet Hugius.

§ 2. l. 19. τέλος δέ CD (Iunt. Ald.) Hu Ni; τέλος δ' οὖν AG Di Sa.

§ 3. l. 26. τὰ χρήματα om. Nitschius cum G. l. 27. ἔκπεμψον Hu Ni cum CDG corr. (Iunt. Ald.): ἔκπεμπε cum A Di Sa.

l. 31. καὶ κοσμήσεσθε C pr. D pr. Hu Ni: καὶ κεκοσμημένοι i.e. καὶ ὅτῳ κεκοσμημένοι AGCcorr.Dcorr. Di Sa.

§ 4. l. 34. παρήλυνεν D Hu Ni: παρήλασεν Di³ Sa.

P. 23. l. 38. ὁ Ἀρμένιος καὶ στρατιάν cum D Hu Ni: καὶ ὁ Ἀρμένιος στρατιάν Di³ Sa.

§ 6. l. 54. αὐτῷ vulgo: ἄν αὐτῷ Jacobs *Add. anim.* in Athen. 355, Bisschof Ann. ad Anab. 3. l. 55. ὃν inseruit primus Hugijs: εἶδοιεν C pr. D pr.; ἴδοιεν C corr. D corr. ταῦτα CD (Iunt.) Hu Ni: τοῦτο AG (Ald.) Di Sa.

P. 24. § 10. l. 84. τούτων ἕνεκα cum Breitenbachio Hu Ni; τούτων δὲ ἕνεκα AG; τῶνδε ἕνεκα CD Di Sa.

P. 25. § 12. l. 101. ἐπεδείκνυ Di Hu Ni: ἐπεδείκνυε AG Sa. l. 106. αὐτούς om. cum AG Di Sa.

§ 13. l. 115. αὐτά CD Hu Ni: ταῦτα AG Di Sa: τοιαῦτα Iunt. Ald.

P. 26. § 17. l. 128. μέζων τις ἡμῖν ὁ κίνδυνος ἔμελλεν CD Hu Ni: μέζων τις κ. ἔ. ἡμῖν AG Di Sa.

§ 18. l. 134. ἡμεῖς βελτίοσι CDG (Iunt. Ald.): ἡμεῖς μὲν βελτίοσι A Di Sa; sed δὲ καί, non simpliciter δέ, sequitur. l. 138. οὐ φοβούμενοι CD Hu Ni; οὐχ ὥς φοβούμενοι AG (Iunt. Ald.) Di Sa. Cf. l. 183, l. 342.

§ 19. l. 146. πολὺ γὰρ μάλλον καὶ ὁ πατήρ etc. CD Hu Ni: πολὺ ἂν μάλλον καὶ ὁ π. etc. AG (Iunt. Ald.); πολὺ ἂν μάλλον uncis inclusit Di⁴ auctore Schneidero.

P. 27. § 22. l. 165. ἐκαλλιέρησέ τε CD (Iunt. Ald.) Hu Ni: ἐκαλλιέρησε AG Di Sa. l. 170. ἠῦμενίζετο Di⁴ Hu Ni: εὐμενίζετο cum libris Sa.

P. 28. § 27. l. 203. πεποδισμένους γάρ CD (Iunt. Ald.) Hu Ni: πεποδισμένους τε γάρ AG Di⁴ Sa.

P. 29. § 29. l. 229. τῶν ἄλλων vulgo: τοὺς ἄλλους cum D Hertleinius Nitschius coll. I ii 2.

§ 30. l. 235. φοβήσονται Di Hu Ni: φοβηθήσονται cum libris Sa.

§ 32. l. 248. ἔστι Di Hu Ni: ἐστὶ Sa

P. 30. § 34. l. 261. μάχην τ' ἔσεσθαι CD (Iunt. Ald.) Hu Ni: μάχην ἔσεσθαι AG Di Sa.

§ 35. l. 265. ταῦτα CAG pr. D pr.; ταῦτά D corr. Sa edd.
l. 266. [οἰάπερ ἐγώ] delet Pantazides Em. 40.

P. 31. § 42. l. 305. μηδ' ἐν τούτῳ Di Hu Ni: μηδὲ τούτῳ A Sa.

P. 32. § 46. l. 335. ἔτι ὀλίγοι CDG (Iunt. Ald.) Hu Ni: ὀλίγοι ἔτι A Di Sa.

P. 33. § 48. l. 348. Χρυσάντας CD (Iunt. Ald.) Hu Ni: Χρυσάντας τε AG Di Sa; sed τε si scripsisset Xenophon, ἥκον pluralem potius adhibiturum fuisse iure notat Hugius.

§ 51. l. 370. τῶν ἀκουόντων CD Hu Ni: τῶν ἀκουσάντων AG (Iunt. Ald.) Di Sa. l. 371. ἐπαίνου μὲν ἕνεκα πάντα C (Iunt. Ald.) Hu Ni: ἐπαίνων ἕνεκα πάντα AG Di Sa. 'Illi μὲν post ἐπαίνου respondet λαβεῖν δ' ἐν ταῖς γνώμαῖς' (Hug). Cf. I v l. 122.

P. 34. § 53. l. 380. ἔπειτα CD (Iunt. Ald.) Hu Ni: ἔπειτα δέ AG Di Sa.

§ 55. l. 401. καλῶς CD (Iunt. Ald.) Hu Ni: μάλα καλῶς AGC corr. Di Sa.

P. 35. § 57. l. 409. ἤδη θάττον Hu coll. § 61 l. 441, v iii 55 ἄγε οὖν ἤδη θάττον: ἔτι θάττον CDG corr. (Iunt. Ald.), ἐπεὶ vel ἐπὶ θάττον AG pr.; θάττον solum Zeune Di Sa. l. 411. τε om. cum AG Di Sa.

§ 58. l. 421. ἐξῆρχεν αὐτὸς ὁ Κύρος Hu quem sequitur Nitschius; ἐξῆρχεν αὐτὸς ὁ Κ. AG Di Sa; ἐξῆρχεν ἀνδριοσκόροις C (Διοσκουροις D Iunt. Ald.) 'sed nec αὐτὸς nec αὐθις aptum; commemorare autem Cyrum ἰρsum canere incepisse Paeonem haud alienum ab hoc loco est. Cf. Hell. iv iv 17 ἐξάρξω μὲν οὖν ἐγώ... παῖδνα, Cyr. iv v 58 καὶ αὐτὸς οὕτω ποιῶν κατηρχεν' (Hug).

§ 59. l. 426. πεπαιδευμένοι delevit Hugius ut glossema ad ὁμότιμοι haustum ex l. 484.

§ 60. l. 435. προσεμίγνυ Di Hu Ni: προσεμίγνυε Sa cum D corr. G pr.: προσεμίγνυον vulgo.

P. 36. § 62. l. 447. ἄνδρα πρῶτος AG Di Sa.

§ 65. l. 461. ἐνέκλιναν καὶ αὐτοί H. Sauppe, Hu Ni: ἐνέκλιναν καὶ τούτοις AG pr. Di Sa: ἐν. καὶ τούτους CDG corr.

l. 462. καὶ φόνος δὲ ἀμφοτέρων Pantaziden secutus Hugius:

φόνος ἐξ ἀμφοτέρων (i.e. et a Persis et a Medis) libri Sa: ἐξ incluserant Di Hertleinius.

§ 66. l. 468. πρὸς temere inclusit Di.

P. 37. § 67. l. 475. καὶ αὐταῖς καὶ τέκνοις καὶ σφίσιν αὐτοῖς AG corr. Di Sa.; καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσιν αὐτοῖς CD (Iunt. Ald.) Hu Ni. l. 483. καὶ πείθεσθαι uncis inclusit Hu; καὶ φείδεσθαι coni. Di, καὶ τάττεσθαι Pantazides, καὶ ὅπλα θέσθαι Madvig *Adv. Cr.* I p. 554.

BOOK IV

CHAPTER I

P. 41. § 1. l. 3. ἐξέρχοντο Hu Ni vulgo; ἐξέρχεται Cobetus *Mnem.* III p. 389. Vide Rutherford *Neo Phrynichus* p. 103 ff.

§ 2. l. 12. ὦν ἂν ἔχωμεν CD (Iunt. Ald.) Hu Ni: ὦν ἂν ἀεὶ ἔχωμεν AG Di Sa. l. 14. σύμπασιν Hu Ni: πᾶσιν Di Sa. καλῶς Hu Ni cum C: καλὸν Di Sa cum AGD (Iunt. Ald.). l. 16. καὶ λόγῳ καὶ ἔργῳ Hu Ni cum CD (Iunt. Ald.): καὶ ἔργῳ καὶ λόγῳ AG Di Sa.

P. 42. § 4. l. 33. ὥς καὶ Hu Ni cum CD: καὶ ὥς Di Sa cum AG. l. 35. ὁ θεὸς δῶ Hu Ni cum CD: διδῶ ὁ θεός Di Sa cum AG.

§ 5. l. 38. ἐνθυμουμένοι sine ταῦτα Di Sa. l. 43. ἄριστ' ἂν κρίναιτε Di Sa.

§ 6. l. 48. ἅμα om. Di Sa cum AG.

§ 7. l. 50. ἐλθὼν Hu Ni cum CD (Ald.): ἦλθε cum AG Di Sa.

P. 43. § 8. l. 56. ἄτε om. Di Sa cum A.

l. 63. διεφθάρτο τὰς γνώμας Hu Ni cum CD: διεφθάρθαι ἐδόκει ταῖς γνώμας Di Sa vulgo.

P. 44. § 11. l. 86. ἐφ' ἵππων ὀχοῦνται Hu Ni auctore Cobeto p. 390: ἐφ' ἵππων νέονται Di Sa cum CD pr.: ἐφ' ἵππων ἔσονται AGD corr. (Iunt. Ald.)

§ 14. l. 99. ἀλλ', ὦ Κῦρε Hu Ni cum CD (Iunt. Ald.); ὦ Κῦρε ἀλλ' Di Sa cum AG.

§ 15. l. 105. ἐπεὶ εὐτυχοῦμεν uncis inclusit Hugius.

P. 45. § 19. l. 142. ἡ om. Di Sa cum AG.

P. 46. § 20. l. 148. πάντες οἷδε Di Sa cum AG.

§ 22. l. 155. φιληθεῖς παρ' αὐτοῦ Hu Ni cum C; φιληθεῖς solum Di Sa cum AG.

§ 23. l. 159. ἐξῆλθον Hu Ni cum interprete Engelmanniano; ἐξῆλθεν vulgo. l. 162. καὶ ὁ Κῦρος εἶπεν om. Di Sa cum AG pr.

CHAPTER II

§ 1. l. 3. μὲν om. Di Sa cum AG. l. 5. καὶ τότε δὴ Di Sa cum AG.

P. 47. § 5. l. 32. εἶναι om. Di Sa cum AG.

P. 48. § 7. l. 42. πεποίησο uncis secl. Hu Ni duce Cobeto.

§ 8. l. 44. τὰ πιστά Hu Ni cum CD (Iunt. Ald.): πιστά Di Sa.

§ 10. l. 55. ἐξῆσαν Hu Ni: ἐξω ἦσαν vulgo. Cf. l. 67 ἐξῆλθον, l. 71 ἐξωρμῶντο; tum demum sequitur l. 72 ἐξω ἦσαν, quod illo loco tam aptum esse notat Hugius quam hoc ineptum.

P. 49. § 13. l. 82. οὐκ ἀναμενεῖς Hu Ni: οὐ γὰρ ἀναμενεῖς Di Sa; οὐκ ἄρ' ἀναμενεῖς Madvig.

P. 50. § 17. l. 113. προστάξας Hu Ni cum CD (Iunt. Ald.): τάξας Di Sa cum AG.

Lib. iv ii 20—v 14. C solus codicum alterius familiae causam suscipit, cum D deficiat; consensus C Iunt. Ald. pro certo huius familiae teste habendus est; consensus CAG hic quoque plurimi faciendus (Hug).

P. 51. § 22. l. 157. αὐτοῖς Hu Ni cum C (Iunt. Ald.): τούτοις Di Sa cum AG.

P. 52. § 23. l. 166. καταλίπετε Hu Ni cum C Iunt. Ald.; καταλείπετε Di Sa cum AG. l. 167. ὥς, ἂν τι δέη, χρῶμαι Ni cum C (Iunt. Ald.); ἡ ἂν τι δέη χρῶμαι scripsit Hugius; ἡ ἂν τι δέωμαι, ὥς χρῶμαι AG (et sic Di ὥς uncis incluso); εἰ ἂν τι δέωμαι ὥς χρῶμαι Sa.

§ 25. l. 176. ἤδη C Hu Ni: δὴ AG Di Sa.

§ 27. l. 191. ἐκ τούτου δέ Di Sa cum AG.

§ 28. l. 195. τὰ δρώμενα Di Sa cum AG.

P. 53. § 29. l. 207. ὥς ἂν ῥῶον Hu Ni cum C (Iunt. Ald.); ὥς ῥῶον Di Sa cum AG. Cf. l. 236.

§ 30. l. 209. τὰ αὐτὰ ταῦτα Di Sa cum AG.

§ 32. l. 220. ταῦτα Di Sa cum AG (Iunt.).

P. 54. § 37. l. 252. ἄγετέ νυν Hu Ni Di Sa: libri ἄγετε νῦν. l. 253. εἴτινες Di Sa cum G.

P. 55. § 38. l. 265. ἔστιν cum AG corr. habet Sa.

l. 266. τῶν ἀπόντων συμμάχων Hu Ni cum C (Iunt. Ald.); ἀπόντων τῶν συμμάχων Di Sa cum A. l. 268. καὶ σίτοις Di Sa cum AG.

§ 39. l. 274. νῦν Di Sa cum AG.

§ 40. l. 284. που Sa cum A. l. 288. φυλάττεσθαι ἴσως Di Sa cum AG.

P. 56. § 41. l. 294. ἂν τις οὔεται...εἶναι Hu Ni; τις βούλεται...εἶναι C; τις οὔεται...εἶναι Iunt. Ald.; ἂν τι συμφορώτατον εἴη Di Sa cum AG. Cf. IV v l. 300, v ii l. 180.

§ 42. l. 297. ὦν Hu Ni cum C (Iunt. Ald.): καὶ Di Sa cum AG. l. 300. ἐκείνῳ τούτους πειρᾶσθαι ἔτι μᾶλλον ποιεῖν AG, pro quo ἐκείνους τούτῳ corr. Di Sa; vulgatam ante Schneiderum lectionem revocavit Hu sequente Nitschio.

§ 46. l. 317. ad ἄσιτοι addendum esse ἀποτοι putat Cobetus.

CHAPTER III

P. 57. § 3. l. 21. τετάχθαι Di Sa cum AG.

P. 58. l. 24. πάντες ἀκούσασθαι τὰ βουλευόμενα λέγει Hu Ni: αὖ (ἂν Iunt. Ald.) ἐξακούεσθαι τὰ λεγόμενα εἶπε C: ὅπου αὐτοῦ ἐμελλον ἀκούσασθαι τὰ βουλευόμενα λέγει Di Sa cum AG; ὅπου αὐτοῦ ἐμελλον ἐξακούσεσθαι Cobetus.

§ 4. l. 30. γιγνώσκετε Di Sa cum AG.

§ 5. l. 35. πῶς Hu Ni post G. Jacob.: vulgo ποίους.

§ 6. l. 41. οὐκ ἐνδηλον Hu Ni cum C: εὐδηλον Di Sa cum AG.

§ 7. l. 50. παρεῖναι καὶ ἀπιέναι Di Sa cum G. l. 51. καὶ γὰρ ἂν ἀνευ τούτων Di Sa.

P. 60. § 15. l. 97. γενέσθαι Di Sa cum AG.

§ 16. l. 105—7. καὶ γὰρ εἰάν...τὰ ἐστηκότα ἐστὶν delenda esse censent Hu Ni, ut ineptam explicationem illius ὥσπερ ἐστηκότα quod praecedat.

P. 61. § 21. l. 128. *ἑώρα τε* Hu Ni: *προεωρᾶτο* cum libris Di Sa; *προεώρα τε* coni. Hirschig. Praepositionem *πρό*, ut ex l. 131 falso huc inlatam recte deleuit Hugius, neque enim hic comparatio est equi et hominis. l. 131. *ἀνθρώπων* Hu Ni secuti Pantazidem: vulgo *ἀνθρώπου*, quod retinendum censeo. Vide notam ad v iii l. 305. l. 132. *ἀκούοντα* Di Sa cum AG.

CHAPTER IV

P. 62. § 5. l. 19. *ταῦτά* Di Sa cum CAG. *οἱτοὶ* Di Sa cum AG.

§ 6. l. 25. *αὖ* Hu Ni cum C (Iunt. Ald.); *αὐτό* Di Sa cum AG.

P. 63. § 10. l. 40. *οὐδ' ὅτιοῦν κακόν* Di Sa cum AG.

§ 13. l. 57. *μὴ ὑμεῖς ὑπ' ἐκείνων ἀρχησθε* Di Sa cum AG.

CHAPTER V

P. 64. § 4. l. 22. *ἔτι ἀφθονα* e coni. Dindorfi Hu Ni: *ὅτι ἐφη ἀφθονα* Sa cum C (Iunt. Ald.)

P. 65. § 7. l. 36. *καὶ ἐπινον καὶ εὐωχοῦντο* Sa Di cum Iunt. Ald. l. 39. *ἔργου* Di Sa (Iunt. Ald.).

§ 8. l. 41. *ἐν ᾗ* Hu Ni cum CG corr. (Iunt. Ald.); *ᾗ* AGpr. Di Sa. l. 46. *ἀπελθόντων* Di Sa cum AG.

§ 10. l. 62. *γε* om. Di Sa cum AG.

P. 66. § 11. l. 66. *πῶς δέ* Hu Ni cum C (Iunt. Ald.); *ὅπη δέ* cum AG Di Sa.

§ 12. l. 76. *ἀπαγγελοίη* Weckerlinus.

§ 14. l. 86. *εἰσέφρηκαν* auctore Cobeto Hu Ni; *εἰσαφῆκαν* libri et edd.

Lib. IV v 14—v ii 27. C rursus prioris familiae est, D adhuc deficit, testimonium de altera familia maxime ex Iuntina Aldinaque petendum, magni faciendus consensus C Iunt. Ald. (*Hug*).

P. 67. § 16. l. 101. *ἐπιπέμπειν* mittere rursus Hu Ni cum C; *πέμπειν* Di Sa cum AG (Iunt. Ald.)

§ 17. l. 106. *αὐτός* Hu Ni duce Cobeto; *αὐτά* libri et edd.

P. 68. § 21. l. 132. ἐγὼ μὲν ἐκείνον πείσας... ἐξελθεῖν τὰδε ποιῶ Di Sa cum **CAG** pr.: lectionem quam adhibui post Hugium praebent Iunt. Ald.

P. 70. § 30. l. 189. καὶ γὰρ οὖν Di Sa cum **CAG**.

§ **35.** l. 213. δέ om. Di Sa cum **CAG**. 'καὶ δέ solet Xenophon in fine enumerationis adhibere' (Hug). l. 214. τῶν προσχάρων Hu Ni cum Iunt. Ald.; πλησιόχωροι Di Sa cum **AG**.

P. 71. § 36. l. 219. τι σημανθῇ Hu Ni cum **C**; τις σημανῇ Di Sa. l. 220. τὰδε Di Sa cum **AG**.

§ **37.** l. 225. ταῦτα αἶψα Hu Ni Sa: ταῦτα πλείστα Di.

§ **39.** l. 239. κατεσκήνησε Di Sa cum **A**. l. 240. ἐκ-πλήσατε Di Sa cum **AG**. Cf. IV vi 11.

§ **41.** l. 247. τὰ παραγγελλόμενα Di Sa cum **CAG**.

P. 72. § 45. l. 268. ὑμεῖς δέ γ' αὖ Di Sa cum **AG**.

§ **47.** l. 280. ἂν βούλοισθε Di Sa Ni cum **AG**: βούλεσθε Hu cum **C** (Iunt. Ald.).

P. 73. § 49. l. 286. ἀπ' αὐτῶν Hu Ni post Cobetum: ἐπ' αὐτῶν libri et edd. l. 288. τὸ καταβῆναι Di Sa cum **AG**.

§ **51.** l. 301. ὅποῦ ἂν οἴσθαι Di Sa Iunt. Ald.; correxit Cobetus.

§ **52.** l. 306. ἀμέμπτους πάντως Di Sa cum **AG**.

P. 74. § 53. l. 312. τούτου συνοκοῦντος Di Sa cum **CAG**.

§ **55.** l. 326. καὶ τοὺς ἱπποκόμους ἀριθμήσαντας λαβεῖν Di Sa cum **AG**: διαλαβεῖν e conl. Hugius sequente Nitschio.

§ **57.** l. 336. ὅπως ἔχουσιν Di Sa cum **AG**.

§ **58.** l. 340. τοῖς ἵπποις ἔπωνται sine σύν Di Sa cum **AG**.

CHAPTER VI

P. 75. § 1. l. 11. ὦδε om. Di Sa cum **CAG**.

§ **2.** l. 14. εἰς χίλιαν Hu Ni cum **A** (Iunt. Ald.); δισχιλίαν τριακοσίαν Di Sa. l. 17. ὁ ἐκείνου Di Sa cum **A**.

P. 78. § 11. l. 98. δεόμενοι Di Sa cum **CAG**.

BOOK V

CHAPTER I

P. 84. § 13. l. 108. *ὅτι οὐκ* Di Sa cum AG. ἀναγκαῖον
<ὄν> Hu; ἀναγκαῖον vulgo.

P. 85. § 16. l. 121. γάρ om. Di Sa cum AG. l. 127.
διατρίβειν Di Sa cum AG.

§ 18. l. 144. αὐτῷ om. Di Sa cum AG. l. 145. ἐνδέοιτο
Hu Di He: ἄν δέοιτο Sa vulgo.

P. 86. § 21. l. 166. ὑμᾶς ἐμέ Hu edd. ante Di; ἐμὲ ὑμᾶς
Di Sa He.

§ 22. l. 168. Ἐρκανίοις τοὺς ὄρκους...ἐμπεδώσω Di Sa
He.

P. 87. § 24. l. 180. σύ om. Di Sa cum CAG.

§ 25. l. 187. οὕτω om. Hu contra librorum auctoritatem.

P. 88. § 28. l. 209. τῶν πολεμίων Di Sa cum AG.

CHAPTER II

§ 1. l. 8. τὰ inseruit Pantazides; cf. VII i 7. l. 9. ἐν τῇ
τάξει Di Sa cum CAG. ἰόντων Pantazides: ὄντων libri.

P. 89. § 6. l. 34. ἀσφαλέστατον Di Sa cum AG.
l. 36. καὶ αὐτός Hu cum C (Iunt. Ald.); αὐτός Di Sa cum AG.

P. 90. § 8. l. 51. νῦν δέ σοι ὀρώ (ἐρώ AG) ὀφείλων τὴν
ὑπόσχεσιν Di Sa cum AG. l. 57. ἐκεῖ Di: εἰ καὶ Poppo Sa.

P. 91. § 12. l. 80. ὅσα δίδως Di Sa cum AG (Iunt. Ald.).

§ 13. l. 94. σέ om. Di Sa cum AG.

§ 14. l. 99. Γωβρύα Hu Sa cum libris: Γωβρύον Di.

P. 92. § 15. l. 110. ἔρια del. Di Hu He.

§ 17. l. 124. καὶ θηριῶδες delevit Cobetus, ut post ὑικόν nec
aptum et infirmum.

P. 93. § 21. l. 142. καὶ om. Di Sa He cum AG (Ald.).

P. 94. § 26. l. 180. οἷεσθ' ἄν Di Sa He cum AG.

Lib. VII 27—VIII fin. D rursus incipit. C est prioris
familiae. Ratio emendandi eadem atque in prima parte

libr. I et II: plurimi aestimandus consensus **CD**: consensus **CAG** certus testis familiae prioris. (*Hug*).

P. 95. § **30.** 1. 208. ἴσθι, ἔφη, ὅτι Di Sa cum **AG**.

1. 213. φυλαττομένους cum **CD** (Iunt. Ald.) Hu He Br; φυλαττομένω Di Sa cum **AG**.

§ **31.** 1. 222. θαρροῦσι Di Sa He Br. 1. 223. δεινοί Hu Gabrieli He Br cum **CD**: δῆλοι Di Sa cum **AG** (Iunt. Ald.).

P. 96. § **33.** 1. 234. verba ἵνα καὶ τοῦτ' εἰδῆς delevit Hu post Schneiderum.

§ **34.** 1. 240. σχημάτων Hu auctore Abreschio: χρωμάτων Di Sa He Br; et χρώμα quidem oris colorem significat apud Plutarchum. 1. 244. ἀπαγαγόντα Di Sa He Br cum **CAG**.

§ **35.** 1. 253. μέν om. Di Sa He Br cum **AG**.

§ **36.** 1. 258. μείζονες νῦν ἢ πρὶν, ἐπεὶ Di Sa Br He: sed πρὶν adverbium apud Xenophontem nusquam reperiri docent, neque in prosa omnino oratione nisi cum articulo coniunctum.

P. 97. 1. 259. post ἰσχυρότεροι habent ἐπεὶ ἡ ὑτυχή καμὲν καὶ πλείονες δέ, Di Sa Br He cum **CAG**: omisit Hu cum **D** (Iunt. Ald.).

§ **37.** 1. 265. φανεῖν μὲν μένοντες ἢ ἰόντες Di Sa Br He cum **AG**: quod dedi cum Hugio habent **CD** (Iunt. Ald.).

1. 267. [τὴν ἐπὶ] Hu Di Cobetus: 'ut vero aliquoties cum loci significatione, *recta*, est εὐθὺς ἐπὶ VII ii 1, 2, Thuc. IV 118 4, εὐθὺς πρὸς II 4, 24, εὐθὺς εἰς Ages. I, 29: ita etiam εὐθὺ πρὸς legitur Soph. O. T. 1242' (*Sauppe*).

CHAPTER III

§ **3.** 1. 22. ποιήσομεν Di Sa cum **D** (Iunt. Ald.).

P. 98. § **6.** 1. 38. προσήλασεν...εἰπεῖν Di Sa Br He cum **AG**.

P. 99. § **9.** 1. 57. ὅπως ἂν αὐτοὶ λάθρα συνήτε Hugius post Muretum: ὅπως ἂν αὐτοὶ ἦτε Madvigius: ὅπως ἂν αὐτὸς λέγῃ ἥδη γε **AG** pr.; ὅπως ἂν αὐτοὶ ὅτι ἂν λέγῃ εἰδῆτε **G** corr. (Iunt. Ald.), ὅπως ἂν αὐτὸς λέγῃ *utcumque ille dixerit* Philadelphus, Zeunius: ὅπως ἂν αὐτὸς λέγῃ εἰδῆτε Di Sa: ὅπως ἂν αὐτοὶ ἂν λέγῃ εἰδῆτε H. Sauppe Br He.

P. 100. § **15.** 1. 98. ἦν δὲ καὶ...ὁ Γαδάτας omissa in **CAG** damnavit post Muretum Dindorfius.

P. 101. § 21. l. 131. *τουτω* Hu duce Hirschigio: *τούτω* libri.

§ 22. l. 135. *τούτων* Pantazides Hu He Br; *τούτον* libri.

P. 102. § 24. l. 148. *χιλίου* Di Sa Br He cum AG.
l. 152. *καὶ Σάκαι* Di Sa Br He cum CAG.

§ 27. l. 165. *νῦν* om. Di Sa cum AG.

P. 103. § 30. l. 189. *ὅτι τάχα* Di Sa Br He cum AG.

§ 34. l. 207. *ἄγετε* Di Sa cum AG (Iunt. Ald.).

P. 104. § 37. l. 224. *βραδύτατον* et *βραδυτάτου* Hu auctore Hirschigio: *βαρύτατον* et *βαρυτάτου* libri.

P. 105. § 44. l. 264. *σημανεῖ* Di Sa cum AG.

P. 106. § 50. l. 289. *ταπτομένων* Di Sa He Br cum AG.

CHAPTER IV

P. 108. § 2. l. 11. *συνείπετο* Di Sa Br He cum CAG.

P. 109. § 4. l. 27. *ὀλίγους ἤδη* Di. l. 28. *προδιε-*
ρευνηταί cum G Di Sa Br He.

§ 5. l. 38. *ὁμοῦ δὴ ὦν τοῖς 'A.* cum *revera se inter Assyrios esse deprehenderet* Hu e conl., cf. l. 17: *ὁμοῦ δὴ σὺν τοῖς 'A.* Di Sa Br He cum AG: *σὺν τοῖς 'A.* delet Pantazides ut scholion verborum *σὺν τοῖς διώκουσιν*.

§ 6. l. 42. *ταχίστων* Hu cum Cobeto; *ταχίστους* libri.
l. 46. *ἐκ χειμῶνος* cum CD Br He Sa Hu: *χειμῶνος* Di quod non est *procellae* sed *hiemis tempore*, VIII v 2.

P. 110. § 12. l. 78. *ὦ Kῦρε* om. Di Sa Br He cum AG.
l. 83. *νῦν* om. Di Sa He.

P. 111. § 14. l. 93. *δοῦναι* addidit Hu post Laarium *Obs. in Plut. Dion.* 65.

§ 15. l. 101. *διεσπαρμένοις dispersis* Di Sa Br He cum CG corr. Cf. l. 133.

§ 17. l. 116. *κατεσκήνου...ἔξουσιν ἐπεμέλετο* Schn Di praef. ed. Lips.

P. 112. § 20. l. 143. *ὅπου ἂν ᾗ* om. Di Sa Br He cum AG.

P. 113. § 22. l. 160. *καὶ ἀριστήσητε* secluserit Hu ut ridiculum emblema ex l. 156 conflatum.

P. 115. § 32. l. 221. *δοῦς* Br He Hu Sa: *διδούς* Zeune Di cum CAG. l. 222. *οἷ* om. Di Sa Br He cum AG pr. (Ald.).

P. 116. § 35. l. 242. καὶ τί δῆτα He Hu cum **CD** (Iunt. Ald.); τί δῆτα Di Sa Br cum **AG**.

§ **37.** l. 262. ὅτι δέ libri; ὅτι δὴ Di. l. 263. παντῶ He Hu Br; ἐαυτῶ Di Sa. Vide lexicon meum ad Plut. Gracch. p. 210 b.

§ **38.** l. 269. φθήσαι He Hu: φθάσεις Br Di Sa cum libris.

P. 117. § 40. l. 279. τοῖς del. Di praef. Lips. p. xxi, ut poscentibus usu et ratione.

§ **43.** l. 297. μέν om. Di Sa Br He cum **CAG**.

§ **44.** l. 301. τε om. Di Sa Br cum **AG**.

P. 118. l. 303. καὶ ἀπάγουσι...ἀπέλθοιεν ut interpolationem del. Hu.

§ **45.** l. 305. ἀνειρμένοις Hu auctore Di; ἀνειργμένοις vulgo Sa He; ἀνειργομένοις **CAG**.

§ **46.** l. 312. ἐρρωμένεστεροι He Hu: vulgo ἐρρωμενέστερον.

CHAPTER V

P. 119. § 1. l. 5. ὅπως om. Di Sa Br He cum **AG**. l. 8. λοῖπὴν συστρατοπεδευσόμενος Di Hu; vulgo λοιμὶ στρατοπεδευσόμενος.

§ **2.** l. 8. μέν δὴ Hu He cum **CD** (Iunt. Ald.); μέν Di Sa Br He cum **AG**. l. 12. τῷ γυναῖκα εἰσαγαγεῖν Hu Sa He Br cum **CAG**: τῷ γυναῖκε Di cum **D** corr. (Iunt. Ald.).

§ **4.** l. 22. μᾶλλον om. Di Sa He Br cum **CAG**. Cf. II ii l. 105, iii l. 98, iv l. 80, III iii l. 374.

P. 121. § 11. l. 76. τὸ μέντοι σε θυμοῦσθαι καὶ φοβεῖν αὐτοὺς θαυμάζω scripsit Hugius e conl.; τὸ μ. σ. θ. καὶ φοβεῖσθαι οὐ θαυμάζω **CD** (Iunt. Ald.); τὸ μέντοι σε θυμοῦσθαι οὐ θ. Di Sa Br: τὸ μ. σ. θ. [οὐ] θαυμάζω He. Ex φοβεῖσθαι οὐ archetypī, ut videtur, lectione, φοβεῖν (*minis terrere*) αὐτοὺς feliciter eruit Hugius, qua lectione recepta gradatio existit l. 89. τὸ μέντοι σὲ νομίζειν ὑπ' ἐμοῦ ἀδικεῖσθαι, τοῦτο ἐγὼ πάνυ χαλεπῶς φέρω.

P. 123. § 19. l. 123. τῆς inseruit Hu auctore Hertleinio.

§ **20.** l. 129. ἀλλ' εἰ Di Sa Br He cum **AGC** corr. l. 132. διώκειν Di Sa Br He cum **AG**. l. 133. τοῦ κινδύνου μετέχειν Hu cum **CD**; τοῦ κινδύνου solum Di Sa Br He cum **AG**.

§ **22.** l. 147. οὐδὲν ἦν Hu cum **CDAG** pr.; οὐδὲν ἦνυον **G** corr. (Iunt. Ald.); οὐδὲν ἦνυτον cum Fischero Di Sa Br He.

P. 124. § 24. l. 163. συγκαταρρνέντα Hugius e coni.; συγκυροῦντα CD; συγκατασπασθέντα cum AG (Iunt. Ald.) Di Sa Br He.

§ 26. l. 178. ταῦτά Hu post R. Schneider *Qu. Xen.* p. 27: ταῦτα Di Sa Br He.

§ 27. l. 180. ὡς σὺ ἐμοὶ Di Sa cum G corr.

P. 125. § 32. l. 208. εἶτα οὗτος Hugius e coni.; εἶτ' αὐτός Di Sa Br He cum CAG (in quo est εἶτα αὐτός); εἶτα οὕτως Nitschius.

P. 126. § 33. l. 219. pro ποιεῖν καί Seidlerus probante H. Sauppio ποιεῖσθαι coni.

§ 35. l. 232. δ' ἄν Hu cum D; ἄν Sa cum AG: ἄν He Br Di. l. 236. με om. Di Sa Br He cum AG.

P. 127. § 39. l. 258. ἔκπωμα pro v. ἐκπώματα scripsit Hu; οἱ δ' ἐκπώματα, οἱ δ' Di Sa Br He.

§ 41. l. 265. ἰδών Hu auctore Bothio; ἰδόντα vulgo.

P. 128. § 43. l. 279. βουλὴν inseruit Hu: λόγον coni. Cobetus. Cf. II ii 18.

§ 46. l. 299. τε om. Di Sa Br He cum CAG.





NOTES ON
THE
CYROPAEDEIA
OF
XENOPHON
BOOK III



- ARN. refers to T. K. Arnold's *Greek Grammar*. 2d Edition. London, 1848.
- CL. refers to *Greek Syntax* by James Clyde, LL.D. 4th Edition. Edinburgh, 1870.
- DON. to *Complete Greek Grammar* by J. W. Donaldson, D.D. 2d Edition. Cambridge, 1859.
- FAR. to *Brief Greek Syntax* by F. W. Farrar, D.D. 9th Edition. London, 1880.
- G. to Prof. W. W. Goodwin's *Greek Grammar*. Macmillan & Co.
- G. *MT.* to Prof. W. W. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*. 6th Edition. London, 1875.
- H.A. to Hadley's *Greek Grammar*, ed. by Professor Allen. London, Macmillan & Co, 1884.
- KR. to K. W. Krüger's *Griechische Sprachlehre für Schulen*. Leipzig, 1877.
- KÜ. to Kühner's *Ausführliche Grammatik der Griechischen Sprache*. 2d Edition. Hannover, 1879.
- MADV. to Madvig's *Syntax of the Greek Language*, translated by H. Browne and edited by T. K. Arnold. Rivingtons, 1853.
- MONRO to *Homeric Grammar* by D. B. Monro, M.A. Oxford, 1883.
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BOOK III

CHAPTER I

The Armenian, on receiving the message of Cyrus, was in great dismay, chiefly because his plan of converting the royal residence into a fortress could not any longer be kept secret. So he sent round to muster his forces, and despatched his younger son and the rest of his family together with all his valuables to the mountains for safety, while he sent out scouts to observe the movements of Cyrus and made his own military preparations (§ 1—§ 2). But the party fall into the hands of Chrysantas and are deserted by their escort, many of whom are captured in the attempt to escape. The king himself on hearing of the close proximity of Cyrus beats a retreat, whereupon his followers disperse to their several homes to get their property out of the way of the enemy. Cyrus sends a second message to them that he should not treat them as enemies, unless they attempted to escape (§ 3—§ 4). The Armenian in his perplexity takes refuge on an eminence, where he is immediately surrounded by the forces of Cyrus, who sends word to Chrysantas to leave his post on the mountains and come and join him. He then sends a herald to the Armenian to ask whether he preferred staying where he was and combating with famine and thirst, or descending into the plain and fighting it out at once: to which the Armenian replied that he did not wish to fight with either. Cyrus promised him, if he came down, a fair trial before himself as judge for breach of faith; to which the Armenian had no alternative but to consent (§ 5—§ 6).

§ 1. 1. 1. μὲν δὴ: I i 6 note. ἐν τούτοις ἦν, in I his gerendis occupatus erat (Gabrieli). Cf. § 43, IV iii 23 οἱ μὲν δὴ ἐν τούτοις τοῖς λόγοις ἦσαν, V ii 5 ἐν φροντίδι ἦν, Eur. Hipp. 452 εἰσιν ἐν μούσαις ἀέλ. ὁ Ἀρμένιος: see Introduction, Vol. I p. xlv.

1. 2. τὰ παρὰ Κύρου, 'the message from Cyrus': cf. II ii 9.

1. 3. ἀδικοῖη τὸν δασμὸν λείπων, 'that he was acting wrongly in leaving his tribute unpaid'. See cr. n. For the phrase cf. § 34

ἐλιπες τὴν φορὰν, Dem. c. Aph. I § 25 ἐράνους λέλοιπε πλείστους, and for the allusion II iv 12.

1. 5. καὶ τὸ μέγιστον, 'and what was of most importance', a neuter adj. in apposition with the sentence which follows, cf. IV i 24, V i 23, V 24 and see HA. § 626 b. ἐφοβείτο, ὅτι, 'he was in a fright, because', not 'he was afraid that', which would require μή=ne, as in §§ 22, 25. See G. MT. § 46 note 7. ὁφθήσεται—ἀρχόμενος: G. § 279, 2, HA. § 982.

1. 6. οἰκοδομεῖν, a distinct breach of covenant, see § 10. ὥς, *ita ut*, modal, 'in such manner as', not final 'in order that'. Cf. I ii 5, iii 8, II iii 14; ἄν is prepositive, not postpositive, and belongs to εἴη, 'it might be strong enough to fight from, if it should be necessary'; G. MT. § 52, 2. ἱκανὰ ἀπομάχεσθαι: G. § 261, HA. § 952. Cf. Thuc. I 90, 3 where Themistocles advises his countrymen to detain the Spartan envoys ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῃωσιν ὥστε ἀπομάχεσθαι 'until they had raised their wall high enough to fight from'.

§ 2. 1. 7. Join διὰ ταῦτα πάντα, sc. 1° because he had not paid his tribute, 2° because he had not sent the contingent which he was bound to do, as a vassal of the Median king, 3° because he had begun to convert his palace into a fortress. ἅμα μὲν—ἅμα δέ, *cum—tum*, II ii 8.

1. 8. διέπεμπεν ἀθροίζων, *dimissis nuntiis cogebat*.

1. 9. ἔπεμπεν εἰς τὰ ὄρη: more harum gentium, ut Anab. I ii 24 et hodie. V. Morier *A second journey through Persia* p. 261. (*Dindorf*.)

1. 10. τοῦ υἱοῦ, not Sabaris, but Tigranês, his elder son, first mentioned below § 7.

1. 11. καλ—δέ, see I i 2 note. κατασκευήν, *supellectilem*, 'goods and chattels', 'furniture', VII v 72: κατασκευὴν τὴν πλείστου ἀξίαν is the third attributive position, the first being τὴν πλείστου ἀξίαν κατασκευήν, the second τὴν κ. τὴν π. ἀ.

1. 12. προπομπούς, *comites*, 'an escort', IV v 17.

1. 13. κατασκευομένους=ἄνδρας οἱ κατασκέπονται, HA. § 969 c, G. § 277, 3; cf. An. I iii 14 πέμψαι προκαταληψομένους τὰ ἄκρα. τί πράττοι: G. § 243, HA. § 932, 2 b.

1. 14. τῶν Ἀρμενίων: partitive gen. G. § 167, 6, HA. § 729 e.

1. 16. καὶ δὴ i. q. ἥδη: cf. II iv 17 l. 144, IV iv 17. αὐτός, *ipse*, sc. Cyrus in his own person. ὁμοῦ i.e. ἐγγύς ἐστι: so ὁμόθεν I iv 23 l. 286.

§ 3. 1. 16. ἔτλη, a poetical word. Cf. ἀνατλήναι I ii 2 l. 11.

εἰς χεῖρας ἔλθειν, *manus conserere, cominus congregi*, VIII v 12, viii 22; in another sense in II iv 15, VII iv 10.

1. 17. ὑπεχώρει, *recedebat*. τοῦτο ποιήσαντα i.e. ὑποχωρήσαντα: on this (the vicarious) use of ποιεῖν see my lex. to Oecon. p. 127* a.

1. 18. διεδίδρασκον...ἕκαστος ἐπὶ τὰ ἑαυτοῦ, *diffugiebant suam quisque domum*. Cf. Hell. II iv 38 ἀπιέναι ἐπὶ τὰ ἑαυτῶν ἕκαστον. For ἕκαστος with the construction of a collective see HA. § 609 a and cf. II iv 3. ἤδη, 'immediately'.

1. 19. τὰ ὄντα ἐκποδῶν ποιεῖσθαι, 'to put their property out of the way'.

1. 20. διαθεόντων καὶ ἐλαυνόντων, *discurrentium et equitantium* (not, as Zeune takes it, *abigentium pecora*).

1. 21. ὑποπέμπων ἔλεγεν, 'sent secretly to say'. Cf. II iv 21 l. 180.

1. 22. πολέμιος: see cr. n. εἰ...λήψοιτο...χρήσοιτο, 'if he should catch...he would treat'. In direct discourse this would be εἰ λήψομαι...χρήσομαι. Cf. l. 128 and see n. on I v 3 l. 34 and G. MT. § 26, § 74, 1. προηγόρευεν: VII v 34.

§ 4. 1. 25. σὺν ταῖς γυναῖξι, § 2 l. 10.

2

1. 26. τοὺς ἐν τῷ ὄρει: II iv 22. κραυγὴν ἐποίουν here = κ. ἐποιοῦντο 'raised a cry', cf. Anab. II ii 17: but the phrase properly means 'to cause another to cry'.

1. 27. φεύγοντες, 'trying to make their escape'. The γε emphasizes πολλοί.

1. 29. χρήματα, ὅσα...ἔτυχεν. The relative clause takes the place of the article. See n. on I iii 7. ἀγόμενα is the participle of the imperfect (I iv 25) joined with the aor. ἔτυχε, as in VIII iii 28.

1. 30. τὰ γιγνόμενα, 'what was going on', but τὰ γενόμενα (§ 9) are 'facts', 'what actually took place'.

1. 31. ἐπὶ λόφον κτλ. This was presignified by the flight of the eagle to the hill, II iv 19.

§ 5. 1. 33. τῷ παρόντι στρατεύματι: HA. § 774, cf. I iv 7, 17.

1. 34. φυλακὴν τοῦ ὄρους καταλιπόντα, 'leaving behind him a guard on the mountains', not 'abandoning his post of observation on the mountains'.

1. 36. ἤρετο: cf. § 3 l. 21, § 6 l. 40.

1. 37. αὐτοῦ, *in isto ipso loco*. τῷ λιμῷ, 'the hunger', which you must expect as a natural consequence: δίψος is a later form of δίψα.

1. 39. διαμάχεσθαι, *depugnare*, 'to fight it out'. ἀπεκρίνατο: for a similar asyndeton see II iii 16.

§ 6. 1. 41. κάθησαι: iii 14, 18.

1. 43. ἐπὶ δίκην, 'for a formal trial'.

1. 44. ὁ δικάζων: G. § 276, 2, HA. § 966.

1. 45. δῆλον ὅτι ᾧ: in full δῆλον (ἐστίν) ὅτι (οὗτος ἔσται ὁ δικάζων) ᾧ κτέ. καὶ ἄνευ δίκης χρήσθαι σοι ὅ,τι βούλοιο, 'even without a regular trial to do with you whatever he pleased'. The optative shows that Cyrus regards the present circumstances of the Armenians as determined by the will of God. For the phrase χρῆσθαι τινί τι see n. to I iii 6.

1. 47. ἐνταῦθα δῆ, *tum demum*, 'then and not till then'.

1. 48. κακέϊνον καὶ τᾶλλα πάντα, *et regem ipsum et uxorem et filias, Tigranis uxorem, eorumque comites, carpenta item mundo et supellectili onusta, Armenios item et qui cum rege fugerant in collem et qui remanserant (Fischer)*.

1. 49. περιστρατοπεδεύσατο, *exercitu cinxit*. ὁμοῦ ἤδη πᾶσαν κτλ.: including the party left by Chrysantas to guard the mountain.

§ 7—§ 9. *Meanwhile Tigranês, the Armenian's elder son, had returned from his travels, and the moment he heard of what had happened, went straightway to Cyrus, who told him that he was just in time to hear the trial of his father. Cyrus invited the Persian and Median officers and the Armenian notables to be present, and then, in the hearing of them and the princesses, proceeded to cross-examine the captive king, first warning him that he would most prejudice his cause if he did not speak the truth.*

§ 7. 1. 51. ἐν τούτῳ τῷ χρόνῳ, 'meanwhile'.

1. 52. ἀποδημίας, 'travel', 'a journey from home' (δημος).

1. 53. προσῆι, *adibat*: I iv 6 n. ὅς καί, 'the same who': II iv 15.

1. 54. τῷ Κύρῳ: G. § 186, HA. § 772 b. ὥς ἤκουσε, 'as soon as he had heard', G. *MT.* § 21, 2 (a).

3 1. 55. ὥσπερ εἶχε, 'just as he was', fresh from his travels; cf. VII i 1, Herod. I 24, Soph. Ant. 1235.

1. 56. **πατέρα κτλ.**: on the omission of the article in copulative expressions see n. on I ii l. 175. **ἀδελφούς**, 'brethren', i.e. brother and sisters (§ 2), just as *fratres* in Latin is applied to sisters as well as brothers.

1. 58. **ὥσπερ εἰκός** sc. ἦν, *ut par erat*, 'as might be expected', II i 2, ii 5, iii 20.

§ 8. 1. 59. **ἐφιλοφρονήσατο αὐτῷ**, 'showed him marks of friendship'; the dative after *φιλοφρονεῖσθαι* is found also in Oec. IV 20, but the regular construction is with the acc. of the person. See my n. on Plutarch *Tib. Gracchus* IV 2. **εἶπε δέ**, 'but (merely) said'. Cf. VIII vi 3 ἄλλο μὲν οὐδὲν πολυπραγμονεῖν τὰ δὲ τέλχη διασῶζειν. **ὅτι** occasionally introduces even a direct quotation (G. § 241, 2 N), but is seldom then followed by *ἔφη* parenthetic. **εἰς καιρόν**, *opportune*.

1. 60. **ὅπως ἀκούσης**: Dindorf and Hug's reading *ἀκούσει* (see n. to II i 21 l. 193) has no MS authority. **ἀμφὶ τοῦ πατρός**, *de patre*. The prep. *ἀμφί* is very seldom found in Attic prose with the gen. It occurs once again in Anab. IV v 17 *ἀμφὶ ὧν εἶχον διαφερόμενοι*.

1. 64. **ἐν ταῖς ἀρμαμάξαις**. 'The *ἀρμάμαξα*, *carpentum*, was a four-wheeled carriage or caravan, of Eastern origin, usually drawn by four horses, having an awning or cover overhead and curtains to enclose it at the sides; and especially used for the conveyance of women and children (Anab. I ii 16, Qu. Curt. III iii 23, Herod. VII 41, Diod. Sic. XI 56), but of which no authentic representation remains' (*Rich*). Hutchinson compares Max. Tyr. Dissert. 34 init. *ἐὰν δὲ Σπαρτιάτης εἶναι λέγων καὶ Ἑλλήν καὶ Δωριεὺς καὶ Ἡρακλείδης, θαυμάζεις τιάραν Μηδικήν—καὶ ἀρμάμαξαν Περσικήν, περσίζεις* etc. Hence Aristophanes in the *Acharnians* v. 70 ridicules the ambassadors returning home from Persia, as *ἐφ' ἀρμαμαξῶν μαλθακῶς κατακείμενοι*.

ἀπήλασεν, 'excluded': I ii 3, 15, II i 15.

§ 9. 1. 65. **ὁπότε καλῶς εἶχεν**, 'when it was a convenient time'. Cf. Plat. *Sympos.* p. 174 E, *Hipp. mai.* p. 286 E, *εἰς καλὸν ἦκεις*, *Euthyd.* p. 275 b *ἤκομεν εἰς κάλλιστον*, *Xen. Symp.* I 4 *εἰς καλὸν ὕμῖν συντετύχηκα*.

1. 67. **ἐν τῇ δίκῃ**, *in actione causae*. **τάληθῇ λέγειν**, *(ψεύδεσθαι, § 12 l. 109, § 21 l. 201)*.

1. 68. **εὐμισητότατον**, *odiosissimum*, from *εὐμίσητος*, a word not found elsewhere in Xen. **ψευδόμενον φαίνεσθαι**, *mentiri ita ut appareat*, 'to tell a barefaced lie', 'to be detected in lying', § 11 l. 94.

l. 69. **καί**, 'also', i.e. besides other disadvantages which it entails. We find a different construction with **ἐμποδῶν γίγνεσθαι** or **εἶναι** in II iv 23, and again another in VI i 42.

l. 71. **συνίσασί σοι**: G. § 187, H.A. § 775.

l. 72. **Ἀρμενίων**: l. 14 n.

l. 73. **ἄλλα ἤ**: H.A. § 1045, I a.

l. 74. **νομιοῦσί σε καὶ αὐτόν...πύθωμαι**, *extremo te supplicio te ipsum condemnare (te adversus temet ipsum de patiundis gravissimis quibusque suppliciis sententiam ferre) censebunt, siquidem contingat ut postea veritatem resciscam* (Stephanus).

l. 75. **τάληθῇ**, 'the whole truth', 'the true story'.

l. 76. **ἔρώτα** sc. **ἐμέ**. **ὥς ἐροῦντος** sc. **ἐμοῦ**, 'in the conviction that I shall tell the truth'. For this use of **ὥς** with the participle cf. VIII iv 27 and see n. to I iv 21, vi 11, iii 15; and for the gen. abs. used needlessly, I iv 2, 20, vi 14.

l. 77. **τούτου ἔνεκα—βούλεται**, 'so far as that goes (if that be all), let what will happen'. Cf. Plat. Phaed. p. 85 B **ἀλλὰ τούτου γε ἔνεκα λέγειν τε χρῆ καὶ ἐρωτᾶν ὃ τι ἂν βούλησθε**, *hoc certe ob stare non debet quin dicatis, interrogetisque, quidquid velitis*, de rep. I p. 337 d **ἀλλ' ἔνεκα ἀργυρίου λέγε**; not as in § 29.

§ 10—§ 12. *The Armenian pleads guilty to the indictment against him in every particular, but justifies his action; being questioned in detail how he would himself deal with a rebellious vassal, he is finally driven to confess that he should, under particular circumstances, deprive him of life; and so he stands self-condemned.*

§ 10. l. 83. **ὅποι ἐπαγγέλλοι**, *quocumque imperaret* sc. **συ- στρατεύειν**, cf. IV iv 11, VII iv 9.

l. 85. **ἦν ταῦτα**, 'it was so'. The Greeks had a variety of affirmative (and negative) answers, where we should be satisfied with a simple 'yes' (or 'no'). See a list of these in Sidgwick's *Greek Prose Compos.* § 183.

4 l. 86. **τὸν δασμόν ἀπήγε**: II iv 12. **οὔτε...οὔτε...τε**: II iii 6.

l. 89. **παισίν**: on the absence of the article cf. below iii 67.

§ 11. l. 91. **καὶ γὰρ ἔστιν...καλόν**, 'yes indeed (you are right for) it is a noble thing'.

l. 92. **μέλλοι**: for an explanation of the optative see n. to I vi 19 l. 234. **ἦν δὲ δή**: § 31.

1. 94. τοὺς δεσπότας ἀποστερεῖν ἑαυτοῦ, *dominos sui possessione privare*. A variation of construction from that in Thuc. I 40, 2 μὴ ἄλλον αὐτὸν ἀποστερῶν, Antiphon 5, 78 οὐκ ἀποστερῶν τῶν εἰς τὴν πόλιν ἑαυτὸν οὐδενός.

1. 95. σὺ πρῶτος, 'I will hear your own decision first'.

§ 12. 1. 99. καθ' ἑν ἕκαστον: see note on I vi l. 272.

1. 103. τί δέ: *quid vero, iam vero*, 'then again', in passing on to a new point.

1. 104. πένητα ποιεῖς sc. αὐτόν, G. § 166, HA. § 726.

1. 105. ἄν = ἄ ἄν.

1. 108. κατακαίνω: see n. on I iv l. 54.

τί γάρ;

the γάρ, as in l. 98, refers to an implied sentence, 'I may as well say so at once'.

§ 13. On hearing his reply, the family of the Armenian gave way to unbounded grief, as if their father's fate were irrevocably sealed by it; but Cyrus silenced them, while he appealed to the Armenian for advice how he should act towards himself. Did his theory and practice correspond?

§ 13. 1. 111. ὁ μὲν παῖς: Sabaris, as may be inferred from § 14 ff.: for Tigranês was not so demonstrative as his brother. ὥς, *postquam*.

1. 112. τὴν τιάραν, 'his turban' or κίδαρις, a cap or fez which formed the national head-covering of the inhabitants of the North-Western districts of Asia. It was a small skull-cap, of cotton, without stiffening, placed on the top of the head, so as to leave the front hair over the forehead uncovered. The upright (ὀρθὴ κίδαρις) tiara, instead of being soft and flexible, was stiffened, so as to stand up like the crown of a hat; its use was a distinction reserved for kings only (Anab. II v 23). An example of it on a Syrian medal, representing Tigranês king of Armenia, may be seen in a woodcut in Rich's *Companion etc.* p. 661 or in Rawlinson's *Herodot.* Vol. I p. 261, Vol. IV p. 55.

τοὺς πέπλους κατερρήξατο, *suam sibi stolam discidit*; a common Oriental mode of showing grief, iii 67, v i 6. Observe that πέπλος is generally applied to a woman's dress; the use of the plural is poetical.

1. 113. ἐδρύπτοντο, *sua sibi ora digitis laniabant*. ὥς οἰχομένου τοῦ πατρός, 'thinking that it was all over with their father'. Cf. V iv 11 τὸ μὲν ἐπ' ἐμοὶ οἰχομαι, τὸ δ' ἐπὶ σοὶ σέσωσμαι, III iii 8. For the ὥς cf. above l. 76.

1. 114. ἀπολωλότων σφῶν: HA. § 692, 3 a.

1. 115. **κελεύσας** sc. τὰς γυναῖκας. **εἶεν**, *esto*, *haec hactenus*, formula transeuntis in sermone ad alia, § 35, IV iii 8.
τὰ μὲν δὴ σὰ δίκαια ταῦτα sc. **ἐστὶ**, *ita de alio statuere tu iustum putas*, 'such are your notions of justice'.

5 1. 117. **ἐκ τούτων**, not τῶν δικαίων, 'according to these notions of justice', but 'in consequence of this', 'hereupon', as I vi 33.

1. 119. **ᾧν**: the order is ἡ διδάσκοι (τὸν Κύρην) ποιεῖν τὰ ναντία (τούτων) ᾧ αὐτὸς ἔφη ποιεῖν.

§ 14. *Tigranês, observing his father's perplexity, volunteered himself to advise Cyrus, who, being curious to hear what the pupil of a certain Sage, whom he had met in their old hunting expeditions and who was thought a great deal of by Tigranês, would have to say, begged him to speak his sentiments freely and without reserve.*

§ 14. 1. 123. **ἀποροῦντι ἔοικεν**, 'seems to be puzzled'. Cf. Sympos. II 15 **ἐπαινοῦντι ἔοικας** τὸν ὀρχηστοδιδάσκαλον, Mem. I vi 10 **ἔοικας οἰομένῳ**, Plat. Rep. VII 527 D **ἔοικας δεδιότι** τοὺς πολλούς, Phaed. 87 E **ἔοικεν ἀπτομένῳ**, Apol. 27 A **ἔοικε διαπειρωμένῳ**.

1. 126. **σοφιστήν**, here used in a good sense (see § 38), though in Xenophon's time there was usually a certain amount of discredit associated with the word. **θαυμαζόμενον**, 'an object of reverence'. Cf. Mem. I iv 3 **ἐπὶ ἐπὼν ποιήσει** "Ὁμηρον μάλιστα τεθαύμακα.

1. 128. **ἐροίη**: fut. opt. of ἐρεῖν. Cf. Oecon. VII 5 note.
προθύμως, 'confidently', goes with λέγειν.

1. 129. **ὅ,τι γινώσκει**, *quidquid sentiret*.

§ 15—§ 30. *Tigranês says that Cyrus cannot do better than follow his father's example if he is satisfied with his course of action; but not, if he imputes to him entire error of judgment. 'Then, if I do right, I shall be as far as possible' says Cyrus 'from falling into his errors: but it is right to punish one who does wrong, therefore your father must be punished'. 'But his death' replies Tigranês 'will be your own loss, for you will be depriving yourself of the possible services of a valuable ally, who has learnt discretion in the school of adversity and will therefore not be likely to repeat his offence'.*

§ 15. 1. 130. **μὲν—μέντοι**: I iii 2 note. **ἄγασαι τοῦ πατρός** ...**ᾧσα βεβούλευται**: the genitive of the person is used with ἄγασθαι, while the clause **ᾧσα βεβούλευται—ᾧσα πέπραχε** serves as the object accus. = τὰ βεβουλευμένα—τὰ πεπραγμένα.

1. 133. **πάντα ἡμαρτηκέναι** = **πάσας ἁμαρτίας ἡμαρτηκέναι**: I iii 5, G. § 159 note 2, HA. § 716 b. **μὴ μιμῆσθαι**: Tigranês is thinking chiefly of what Cyrus (§ 13) called τὰ σὰ δίκαια.

l. 135. οὐκοῦν, *atqui*. τὰ δίκαια ποιῶν... ἂν μιμούμεν = εἰ τὰ δίκαια ποιοῖην, ἂν μ. Cf. Lycurgus c. Leocrat. 13, 52 οὐδ' ἐν ὑμῖν ἐστὶν ἀποψηφίσασθαι Λεωκράτους τὰ δίκαια ποιοῦσι.

l. 137. ἔστι ταῦτα: § 10 l. 85 n.

l. 138. κολαστέον. ἂν εἴη... τὸν πατέρα: G. § 281, 2, HA. § 990.

l. 139. εἴπερ, *siquidem*. δίκαιον sc. ἐστί.

l. 140. σὺν τῷ σῷ ἀγαθῷ, *cum utilitate tua*, 'to your own interest'.

l. 141. τὰς τιμωρίας, 'the (proper) punishments'.

l. 143. ἄρα i.e. ex tua oratione. οὕτω γε i.e. σὺν τῇ ἐμῇ ζημίᾳ τὰς τιμωρίας ποιοῦμένος.

§ 16. l. 145. μεγάλα: cf. II i 26 μεγάλα ὠφελεῖσθαι: μὴ σαυτὸν ζημιώσης πλείω, below l. 293.

l. 146. τότε ὁπότε, *eo tempore quo*.

l. 147. κεκτῆσθαι depends upon ἄξιοι. Cf. Symp. IV 64 πολλοῦ ἄξιος καὶ πόλεσι καὶ φίλοις καὶ συμμάχοις κεκτῆσθαι.

l. 148. πῶς 'how is it possible that?'

6

l. 149. ἀδικοῦντες ἀλίσκοιντο: II ii 22.

l. 150. εἰ. οἶμαι. γίγνονται is apodotic to πλείστον ἂν, οἶμαι, ἄξιοι γίγνονται.

l. 151. οὐδέ, *etiam non*, 'not either', 'neither', I v l. 101.

l. 152. τί γὰρ ἂν χρήσαιτ' ἂν τις ἰσχυρῷ, 'for what use can one make of a man of great strength or bravery, if he have not self-rule?' See I iii l. 68 and for the double ἂν cf. I iii l. 135.

l. 153. μὴ σώφρονι (δυντι) = εἰ μὴ σώφρων εἴη.

l. 154. δυνάστη ἐν πόλει, *qui principatum obtinet in civitate*.

§ 17. l. 158. ἐξ ἄφρονος 'from (i.e. after) being indiscreet'. So Dem. 24, 124 ἐκ πενήτων πλούσιοι, Ar. Eq. 1321 καλὸν ἐξ αἰσχροῦ πεποίκα, Av. 800 ἐξ οὐδενὸς μέγала πράττει.

l. 159. πάντῃ μὲν οὖν: I vi 4 n.

l. 160. πάθημα τῆς ψυχῆς, 'an affection of the soul' like grief, anger or any other emotion; not, according to the Socratic teaching (*Mem.* I ii 19—23, II vi 39), a matter for learning, an acquired habit, the outcome of study and practice. On the importance of this see under iii 50 ff.

l. 162. εἴγε, *siquidem*, 'if it be the case that'. φρόνιμον 'sensible'. The ἄφρων cannot be made σώφρων instantaneously or without passing through the intermediate stage of φρόνησις—'sense', 'intelligence'—a mental condition, which is the basis

and necessary antecedent of all other virtues.

τὸν μέλλοντα

ἔσεσθαι, 'one who means (or is) to be', iii l. 375.

§ 18. l. 165. καί has no καί in the corresponding clause, but πάλιν δὲ instead.

l. 167. ἐπειδὴν ἡττηθῆ, 'after he has been defeated'. G. MT. § 20 note 1.

§ 19. l. 172. ποίαν...λέγων ἰσχυρίζεσθαι σεσωφρονίσθαι αὐτόν; 'what do you mean by defeat of your father, that you so strongly insist that he has been brought to his senses by it?' Cf. I iv 28 note. The καί before σύ belongs to πατρός, which is contrasted, as an example, with ἓνα ἀνδρα...πόλιν § 18.

l. 175. ἦν...σύνοιδεν, 'why, that (I mean, λέγω), which he is conscious of (having sustained), in that, while he desired to be independent, he ended by becoming more of a slave than he ever was before'. Or ἦν may be taken as a cognate accusative like the αὐτὸν δέ which immediately follows = 'wherein', 'whereby'.

l. 177. αὐ...λαβεῖν...ἢ ἀποβιάσασθαι, 'that which he fancied that he must effect by secrecy, by surprise or by actual force'. Cf. Hell. vi i 15 φρόνιμος οὕτω στρατηγός, ὥς ὅσα τε λανθάνειν καὶ ὅσα φθάνειν καὶ ὅσα βιάζεσθαι ἐπιχειρεῖ οὐ μάλα ἀφαιμαρτάνει.

l. 178. ἀποβιάσασθαι, *vim adhibere*, an unclassical word; the passive is found in IV ii 24.

7 l. 180. οὕτως ὥσπερ, 'in such wise as', i.e. as effectually as.

l. 181. τυφλοὺς...καὶ μὴδ' ὅτιοῦν φρονούντας: for the omission of the article see n. to l. 56; for μὴδ' ὅτιοῦν cf. II. 204, 211 and I iv 15.

l. 183. ἀποκεῖσθαι, *paratos esse*, ut confugere in eos cum suis posset (*Fischer*). The verb is properly used of money 'laid up in store', 'kept in reserve'. Cf. II ii 15 note.

l. 184. εἰρκτὰς ταῦτα ἔλαθες προκατασκευάσας, 'you secretly made them ready for prisons'. Cyrus had sent Chrysantas to take possession of these strongholds, and Sabaris with the king's household was on his way to them when he was captured, i 4.

l. 186. ἔφθασας ἔλθων πρίν: I iii 12, iv 21 note.

§ 20. l. 188. ἔπειτα; in a question, expressing irony, surprise etc., 'what!' 'and—then', 'and so—really', frequent in Aristophanes, e.g. Ach. 917, Vesp. 1133, Av. 123, Th. 188 ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;

l. 189. τὸ γνῶναι, viz. 'that which consists in knowing',—a further explanation of ἡττα.

l. 191. πολὺ γε μᾶλλον, 'yes; much rather' (does it sober men).

l. 192. ἔστιν ὅτε ᾤθη κτλ., 'is sometimes wont to fancy that—by practising (I vi 17)—he will retrieve a defeat'.

Ἀναμάχεσθαι means *iterum fugnando sarcire cladem acceptam*. Cf. Thuc. VII 61, 1 ὡς ἀναμαχοῦμενοι ἀξίως τοῦδε τοῦ πλήθους. Later Greek writers use it with an obj. acc., e.g. Polyb. I 55, 5 ἀναμάχεσθαι τὴν περιπέτειαν, *reparare cladem*, Plutarch apophtheg. lacon. p. 223 F τῶν Ἀργείων τὴν προτέραν ἦτταν φασκόντων ἀναμαχεῖσθαι. Plato uses it figuratively in Hipp. ma. p. 286 E, ἀναμαχοῦμενος τὸν λόγον *de eo qui, argumentis alterius victus et confutatus, sermonem victurus instaurat* (Heindorf).

l. 193. καὶ...γε, 'yes and', 'moreover', I iv 11, v 10 note.

l. 194. συμμαχους προσλαβοῦσαι (=εἰ συμμάχους προσλάβοιεν) serves as the protasis to ἀναμαχέσασθαι ἄν. Cf. I ii 15 note.

l. 195. οὕς—τούτοις: see n. on I iii l. 115.

§ 21. l. 198. τοὺς ὕβριστάς κτλ. This is said ironically. 'Then we are to assume with you, that if your father was an ὕβριστής (§ 26) etc., he was so only because he was ignorant of our modes of thinking and acting and of his own inferiority to us; yet he knew very well that *we* had not violated any of the stipulations of Astyagês, when he broke faith with us on the outbreak of the Assyrian war'.

l. 201. τάληθῇ λέγοντας: see n. on l. 109.

l. 203. ἐψεύσατο...τὰς πρὸς ἡμᾶς συνθήκας, 'broke—the articles of his agreement with us'.

Cf. vii 10. οὔτε συνθήκας ἄν ψευδοίμην ἐκὼν εἶναι, VI i 11 οὐδὲν ψεύδεται ὦν ὑπέσχετο, Ages. I, 11 ἃ ὤμοσεν, εὐθὺς ἐψεύσατο, 12 πρῶτον μὲν ὄρκους ἐμπεδοῦντα, ἔπειτα συνθήκας μὴ ψευδόμενον, Aesch. I, 143 τὴν ὑπόσχεσιν ἐψεύσατο, Hom. II. VII 351 ὄρκια πιστὰ ψευδάμενοι.

l. 204. εἰδώς, 'although he knew'; see n. to ii § 15. ὦν συνέθετο=τούτων ἃ συνέθετο.

§ 22. TIG. Consciousness of inferiority is not in itself a sufficiently strong deterrent without punishment. CYR. But your father has not yet been punished, though he lives in dread of punishment.

§ 22. l. 207. ἄνευ τοῦ δίκην δίδοναι ὑπὸ τῶν βελτιόνων, 'unless they are punished by their superiors'; see note on I vi l. 500, and for ἄνευ with infin. = *nisi*, Oecon. XI 38, 58.

l. 211. γε μέντοι: II i l. 111. εἰ οἶδ' ὅτι, parenthetic, 8 as in V ii 15.

l. 212. πάντα τὰ ἔσχατα πάθη: l. 75.

§ 23. TIG. *And is not dread of coming evil a greater punishment than the evil itself?*

§ 23. I. 213. καταδουλοῦσθαι, *animum frangere et subigere*, 'breaks the spirit of'.

I. 215. τῷ ἰσχυροτάτῳ κολάσματι νομιζομένῳ σιδήρῳ, 'the sword, which is considered the most potent instrument of correction'. For the position of the participle see HA. § 667 b and cf. I vi 14, II i 31.

I. 217. τοῖς αὐτοῖς, 'the same enemy' by whom they have been defeated.

I. 218. οὐδὲ παραμυθουμένοις, 'not even when they try to talk them over'.

I. 220. τοῦ ἔργῳ κακοῦσθαι, 'than real affliction'.

For this sentiment on the moral effects of fear cp. Hier. VI 6 ὁ φόβος οὐ μόνον αὐτὸς ἐνὶ ταῖς ψυχαῖς λυπηρὸς ἐστίν, ἀλλὰ καὶ πάντων τῶν ἡδέων συμπαρακολουθῶν λυμεὼν γίγνεται, Dio Chrys. or. VI p. 212 R παντὰ τὰ δεινὰ πέφυκε μᾶλλον ἐκπλήττειν τοὺς προσδεχομένους ἢ λυπεῖν τοὺς πειραθέντας, καὶ πενία καὶ φυγὴ καὶ δεσμοὶ καὶ ἀτιμία;

§ 24. I. 223. μὴ φύγωσι πατρίδα, 'lest they should become exiles from their fatherland', the ingressive aor. on which see n. to I i l. 57.

πατρίδα without the article as in VIII vii 3, 8 καταλείπω πατρίδα καὶ φίλους εὐδαιμονοῦντας.

I. 227. λαγχάνειν: see my n. to Hier. VI 9. διὰ τὸν φόβον: for the article cf. I iv 15, 22.

I. 228. φυγάδες sc. ὄντες.

§ 25. I. 231. ἐν τοῖσδε: we should say 'from the following considerations'. Cf. I vi l. 11. φόρημα, II iii 14; γὰρ 'namely' refers to τοῖσδε, see n. to I ii 15, v 8. ὁ φόβος sc. ἐστίν. For the generic article see HA. § 659.

I. 232. προαποθνήσκουσιν, 'anticipate their death' by suicide, not 'die before their real death' (*Liddell-Scott*), like cowards, who 'die many times before they die'.

Cf. Plut. consol. ad Apoll. p. 110 A ἀποθνήσκουσιν, ἵνα μὴ ἀποθάνωσιν, Dio Chrys. I. c. ὁ φόβος οὕτω χαλεπὸς ἐστίν, ὥστε πολλοὶ ἤδη προέλαβον τὸ ἔργον· οἱ μὲν ἐν νηὶ χειμαζόμενοι οὐτε περιέμειναν καταδύναι τὴν ναῦν ἀλλὰ πρότερον αὐτοὺς ἀπέσφαξαν· οἱ δὲ, πολεμίων προειληφότων, σαφῶς εἰδότες ὅτι οὐδὲν πείσονται δεινότερον, Senec. Ep. LXX *stultitia est timore mortis mori. Venit qui occidat. Exspecta. Quid occupas?* Plin. Ep. VI 20,

14 in his description of the eruption of Vesuvius adds: *erant qui metu mortis mortem precarentur*.

1. 233. ῥιπτοῦντες, *praecipitantes*.

1. 234. ἀποσφαττόμενοι *sc. ferro*, VII iii 14.

1. 236. πῶς—διακέισθαι—τὴν ψυχὴν, 'in what state of mind he is'. Cf. iii l. 386.

§ 26. 1. 240. μὲν—μέντοι: see above on l. 130.

1. 242. τοῦ αὐτοῦ ἀνδρὸς εἶναι: predicate gen. of nature, 9 habit, see HA. § 732 c. ἐξυβρίσαι, *insolenter se gerere*, VII vi 1.

1. 243. πτήξαι=δειλιάσαι Hesych. 'to cower'; a poetical word, iii l. 138. ἀνεθέντα (ἀνιέναι), *metu curisque relaxatum*. πάλιν αὖ, see n. to I vi 13.

1. 244. πράγματα παρασχεῖν, *negotia exhibere*, 'to give trouble', I iii 4, iv 5.

§ 27. 1. 246. ἔχει προφάσεις...ὥστε ἀπιστεῖν, 'involve, admit of, grounds for your mistrusting us'.

1. 248. ἡμῖν: Tigranês is speaking in the name of his family.

1. 249. ἐντειχίζειν, 'to build in' our country. τὰ ἔχυρά, 'the strongholds' already existing, § 19.

1. 250. πιστόν, *fidei pignus*, ii l. 164. καὶ μέντοι: I iv 1. 105.

1. 251. οὐδέν τι: II ii 4. μέγα=μᾶλα, II i 26, iii 13, v i 28.

1. 253. τῶν ἀναμαρτήτων, *innocentium*.

1. 254. αὐτοῖς refers to the collective τινί, cf. I ii l. 24, vi l. 124. μὴ ἅμα τε εὖ ποιήσεις...νομιοῦσί σε, 'lest, at the very same time that you are doing them a kindness, they should regard you as no friend', an instance of the co-ordination of a concessive and therefore properly subordinate clause, concerning which see my n. to I i l. 48. For ἅμα τε—καὶ ἅμα, instead of the usual ἅμα μὲν—ἅμα δέ, cf. Plat. Gorg. 496 c, 497 b.

1. 257. τοῦ μὴ ὑβρίσαι, 'to prevent them from arrogant conduct', the infinitive of purpose, on which see n. on I iii l. 104, II iv l. 108.

§ 28—§ 30. CYR. *Compulsory service is not what I like. TIGR. Whom could you get to be as great friends with you, as we may become, if you like? CYR. Those who have never behaved as enemies. TIGR. Is there any one whom you can lay under a stronger*

obligation than my father? His gratitude will be all the greater because he has not deserved your clemency. There is less chance of disturbance here, when you leave, if the old dynasty is continued, than if a new one is set up. If you want a contingent of troops or money, who is more likely to be able to provide them than the present ruler? So that you will be on the whole the loser by discarding us.

§ 28. l. 259. τοιούτοις...ὑπηρέταις...χρηῆσθαι: 'to employ such men as servants'.

l. 261. ἂν δοκῶ χρηῆσθαι: on the hyperbatic anticipation of ἂν with δοκῶ see n. to I vi 18, and for the use of δοκῶ n. to I i l. 9: without μοι δοκῶ the sentence would have been ἀηδῶς ἂν χρῶ-μην. οὓς, anticipatory accusative: see n. to I i 6, v 14.

l. 262. εὐνοία...τῇ ἐμῇ, 'goodwill to me': the possessive here being equivalent to the objective genitive of the personal pronoun, HA. § 694. Cf. below l. 367, II ii 22, Anab. VII vii 29 οὐ φιλία τῇ σῇ ἐπεισθησαν ὑπὸ σοῦ ἄρχεσθαι, Thuc. I 77 (τὴν εὐνοίαν) διὰ τὸ ἡμέτερον δέος εἰλήφατε i.e. 'fear of us', Eur. Phoen. 365 ἡ σὴ πίστις *fiducia in te collocata*. See also my note on Cic. *de off.* I § 139 l. 23, III § 70 l. 7.

τὸ δέον συλλαμβάνοιεν, not 'were undertaking their duty' (*Gorham*), but 'assisted me as in duty bound'. Cf. Arist. Eccl. 861 τὰ δυνατὰ τῇ πόλει συλλαμβάνειν, and Xen. Oecon. XIII 10 with my note.

l. 263. καὶ ἀμαρτάνοντας, 'even when they go wrong'.

l. 264. ἐκπλεω (*cumulate*) πάντα . διαπονουμένους = ἐκπλέως πάντας πόρους διαπονουμένους, § 15 l. 133. The usual form of the neut. pl. is ἐκπλεα, HA. § 227. Cf. I vi 7.

l. 270. γεγεννημένων: sc. φιλίαν ἂν λάβοιμι.

IO § 29. l. 272. ἐν τῷ παρόντι, 'in existing circumstances'; cf. note to III l. 86. νῦν, 'at the present time'.

l. 273. εὐρεῖν ὄτῳ, i.e. εὐρεῖν τινα ὄτῳ. ὅσαπερ, *perinde ac*, I v 12.

l. 274. αὐτίκα, 'for example', I vi 9.

l. 276. χάριν...εἴσεσθαι, I iii 14, vi 11. τί δέ, 'further'.

l. 277. ἦν αὐτοῦ τέκνα...μὴ ἀφαιρῇ, 'if you do not take his children from him'. We have the same construction in VIII i 47. The more usual is ἀφαιρεῖσθαι τινά τι as in l. 376, IV vi 4. So we have κλέπτειν τί τινος, Arist. Eq. 110, 1149 ἅτ' ἂν κεκλόφωσί μου, Vesp. 238, 1369 etc.

l. 279. προσήκειν, *convenire, aequum esse*.

l. 280. The construction is οἷσθ' ἄ τινα μᾶλλον λυπούμενον, εἰ μὴ ἔξει τὴν Ἀρμενίων βασιλείαν.

l. 283. λαβών = εἰ λάβοι.

§ 30. l. 284. εἴ τί σοι μέλει κτλ., 'if you care at all about leaving things here in the least possible confusion'. For ὡς ἡκιστα cf. iii l. 157, I iii 1, v 14.

l. 286. ἂν οἷει: see n. on l. 261. ἡρεμεστέως ἔχειν, 'to be in a more tranquil state', I vi 18, 26: ἡρεμεστέως (HA. § 259 a) is an irregular comparative from ἡρεμαῖος: the form ἡρεμος is post-classical. καινῆς γενομένης ἀρχῆς = εἰ καινὴ γένοιτο ἀρχή. See cr. η.

l. 289. μᾶλλον is not to be taken with ὁρθῶς, which qualifies the verb, but with the whole clause: cf. l. 299, iii l. 374, l. 487, II ii l. 105, iii l. 98. ἐξετάσαι, recensere, delectum facere.

l. 292. πάντα τὰ ὄντα, omnes (Armeniorum) facultates.

l. 293. φύλαξαι μὴ...ζημιώσης πλείω, 'beware lest, in losing (throwing overboard) us, you should inflict upon yourself more harm than my father could do you'. Cf. § 15.

§ 31. Cyrus is overjoyed at the prospect, which the speech of Tigranês held out to him, of making his father more of a friend than he had been before. He asks the Armenian king how many men and how much money he could supply.

§ 31. l. 296. ἀκούων ὑπερήδετο: G. § 279, IIA. § 983. περαίνεσθαι, 'were in course of accomplishment'. ὑπέσχετο: see II iv 14.

l. 298. ἐμέμνητο εἰπών, G. § 280, HA. § 982.

l. 299. φίλον: sc. τὸν Ἀρμένιον. μᾶλλον ἢ πρόσθεν, 'still more than he was before', not i. q. φίλτερον: see n. to l. 289.

l. 300. ἐκ τούτου: I i 3, iv 24.

l. 303. συμβαλεῖ, collaturus es.

II

§ 32—§ 33. The Armenian king's reply.

§ 32. l. 305. οὐδὲν ἔχω...εἰπεῖν ἢ, 'I have nothing more straightforward to propose than that I should' etc.

l. 308. τὴν δέ, 'the other part', 'the remainder', as if τὴν μὲν had preceded instead of the relative clause, ὅσῃν μὲν: cf. II iv 23, IV v 46 ὅσοι...οἱ δέ.

l. 309. φυλακὴν, predicate-accusative, HA. § 726. ὥς δ' αὐτως = ὡσαύτως δέ, VI iv 16.

l. 310. δίκαιον sc. ἐστί.

l. 311. αὐτὸν γνόντα, 'deciding for yourself'.

l. 312. φέρεσθαι, *tecum ferre*.

§ 33. l. 313. ἴθι δὴ, *age dum*. λέξον...λέξον δὲ καί, an instance of *anaphora*, for which see n. to I i 3. The omission of μέν in such cases is rare (cf. IV iii 21), except when δὲ καί follows instead of δέ, as in Mem. I i 1, II vi 22, viii 5, Hellen. v i 28, Anab. III i 23.

l. 316. εἰς, *ad, circiter*. Half of these numbers were expected to join the Medes; see II i 6.

l. 318. εἰς ἀργύριον λογισθέντα, 'reduced to silver in computation', 'reckoned in value of silver'.

l. 319. πλείω τῶν τρισχιλίων: for the use of the article see n. on I ii 13, II i 6. If the Attic talent is meant, the sum amounts to £731,250; if the Babylonian talent, considerably more; for the latter was to the former as 5 : 3.

§ 34—§ 35. Cyrus bargains for half of the king's army, and for 100 talents to be paid to Cyaxarès, and another 100 as a loan to himself, for which he undertakes an equivalent return. Cyrus then asks him how much money he will give to get his wife back, to which he replies 'as much as he can raise': and the same for his children; to which Cyrus replies in joke that, if so, he will have to give twice as much as the amount of his property.

§ 34. l. 322. Χαλδαῖοι, not the inhabitants of Mesopotamia, but a nomad people between Armenia and the coast of the Pontos Euxeinus. τοὺς ἡμίσεις. The usual construction would be τῆς στρατιᾶς τὴν ἡμίσειαν (I ii 9, II iii 17, iv 22) or τὸ ἥμισυ. The Armenian king was bound already to send one half of his troops, see II i 6.

l. 324. ὧν ἔφeres δασμόν: ὦν is the genitive of measure dependent upon δασμόν, HA. § 728 d; δασμός πεντήκοντα ταλάντων would mean 'a tribute of 50 talents'.

l. 325. ἔλιπες τὴν φορὰν: I i note.

l. 326. ἣν ὁ θεὸς εὖ διδῶ, 'if God prosper me'. Cf. ii l. 215, II ii 18, Eur. Androm. l. 750 θεοί σοι δοῖεν εὖ καὶ τοῖσι σοῖς, Suppl. l. 463 κακοῖσιν ὅταν δαίμων διδῶ καλῶς.

l. 327. ἀνθ' ὧν = ἀντὶ τούτων ᾶ. ἄλλα εὐεργετήσιν: cf. I iii l. 54, II i l. 237.

l. 328. ἀπαριθμήσιν: see note on II iv l. 98.

l. 329. ἣν δὲ μὴ δύνωμαι sc. τὰ χρήματα ἀπαριθμεῖν. On the absence of the μέν after ἀδύνατος see n. to I vi l. 49.

§ 35. l. 333. εἰ δὲ μή, i.e. εἰ δὲ μὴ μὴ οὕτω λέξεις, 'but if you do', 'otherwise'. The expression is so familiar as a complete contradiction to the preceding proposition, that it stands after negative as well as affirmative sentences, and consequently affirms in such cases. See HA. § 906 b.

οὐ θαρροῦντά με ἔξεις, 'you will not find me confident'. 'Nam poterat rex suspicari inde Cyrum ipsi nondum veniam dedisse delictorum, ita ut cogeretur etiam posthac sollicitus esse' (*Fischer*).

l. 334. ἄν = ἃ ἄν.

I 2

l. 335. ὧν ἄν ἔχων ἀπίης = τούτων ἃ ἄν ἔχων ἀπίης. For ἔχων see on I ii l. 121.

l. 336. εἰεν : see n. to l. 115. ὥστε, 'on condition that', HA. § 953 b.

l. 337. ἄν...δοίης: see n. to II i l. 74.

l. 339. τοὺς παῖδας sc. ἀπολαβεῖν, πόσα ἄν μοι χρήματα δοίης;

l. 340. καὶ τούτων, 'for them also', gen. of value, G. § 178, HA. § 746. Cf. l. 352 μηδὲν αὐτῶν καταθείς.

l. 341. διπλάσια τῶν ὄντων, 'as much again as you have', G. § 175 Note 1, HA. § 755 a. 'Intellige ter mille talenta, quorum sibi copiam esse rex ostenderat; et quia idem dixerat, se velle et uxorem et liberos redimere tanto pretio quanto posset, captans hanc eius vocem Cyrus et iocans ταῦτα μέν inquit διπλάσια κτλ.' (*Fischer*).

§ 36—§ 37. Cyrus restores his bride to Tigranês, and to the Armenian king his wife and family. The late prisoners of war are entertained at dinner by Cyrus.

§ 36. l. 343. ὥστε τὴν γυναῖκα ἀπολαβεῖν serves as the object accusative to πρίαιο, 'the right to have your wife back'.

l. 344. ἐτύγχανε...ὧν, G. § 279, 4, HA. § 984.

l. 346. κἄν = καὶ ἄν. λατρεῦσαι, i. q. δουλεῦσαι l. 394.

§ 37. l. 348. οὐδὲ γάρ, *neque enim*, the negative equivalent of καὶ γάρ at the beginning of a clause.

l. 350. σοῦ γε μηπώποτε φυγόντος ἡμᾶς, 'if (not 'since') you never yet ran away from us, your wife cannot, I consider, have been made a prisoner of war'.

l. 351. καὶ—δέ, I i 2.

l. 352. αὐτῶν: see n. to l. 340.

l. 354. ἀπελαύνετε ὅποι ὑμῖν θυμός sc. ἐστὶν ἀπελαύνειν, 'go away, wherever you please'.

§ 38—§ 40. *After the entertainment Cyrus enquires what had become of the philosopher, whom he had seen out hunting in former days with Tigranês, and is informed that he had been put to death by the king, because he was supposed to corrupt Tigranês. The king attempts to justify his deed. Cyrus appeals to Tigranês to forgive his father. Departure of the king and his family.*

§ 38. l. 356. διασκηνοῦντων, i.e. αὐτῶν (HA. § 972 a) ἀπὸ δείπνου ὄντων, 'as they were breaking up the party'. Cf. Hellen. IV viii 18.

Usus soli Xenophonti proprius est verbi σκηνοῦν pro σιτεῖσθαι *cibum capere* (VI i 49), unde συσκηνοῦν (II ii 1, III ii 25) Xenophonteum est pro συνδειπνεῖν et σύσκηνος pro σύνδειπνος et συσκήνια pro συσσίτια et διασκηνοῦν pro ἀπὸ δείπνου γενόμενον ἀναπαύεσθαι et ipsa σκήνη pro σίτησις (II iii 22, VIII iv 27). Ceterum notandum est eo usu, quem Xenophon a Spartanis traxisse videtur, non σκηνεῖν, συσκηνεῖν, διασκηνοῦν, neque σκηρᾶν sed σκηνοῦν dici et συσκηνοῦν et διασκηνοῦν. COBET, *Nov. Lect.* p. 722—3. Cf. *Mnemos.* N. S. III p. 388.

l. 359. The relative ὃν is replaced by the personal pronoun αὐτόν; see HA. § 1005 and cf. V ii 15.

l. 360. οὐ γὰρ ἀπέκτεινεν: cf. I vi l. 136.

l. 362. τί λαβὼν ἀδικοῦντα sc. ἀπέκτεινε, *quo in facinore deprehensum interemit?*

l. 363. The subject of the first ἐφη is the father of Tigranês, that of the second, Tigranês himself. καίτοι γε, *quamquam quidem*, corrective of the preceding assertion.

l. 364. ὥς, consecutive for ὥστε: see Index to Books I, II p. 354 b.

13 l. 366. χαλεπανθῆς, i. q. χαλεπήνης. The passive is seldom found; the infinitive present occurs in V ii 18, and the aor. pass. in Anab. IV vi 2, where, however, Lobeck *ad Phrynich.* p. 36 would read ἐχαλέπηνε.

l. 367. κακονοία τῇ σῇ: cf. note to l. 262.

§ 39. l. 370. ἐπὶ τούτοις, 'hereupon'. φεῦ τοῦ ἀνδρός, 'alas! for the man'. Cf. II ii l. 29.

l. 372. οὐδ' οἱ ταῖς ἐαυτῶν—χρῶνται, *hi, qui aliquos in adulterio cum suis uxoribus deprehendunt, non eam scilicet ob causam illos interficiunt, quod mulieres reddant impudentiores; sed quia earum amorem ac voluntatem ab ipsis viris alienare sibi que conciliare eos opinantur, idcirco hostilem in modum tractant.* The same sentiment is found in Hier. III 3. Observe that οὗτοι nega-

tives the whole sentence; οὐδέ and οὐ the words which they immediately precede.

1. 373. **συνόντας**, used of illicit intercourse, as *συνουσία* VI i 31.

1. 375. **ἀφρονεστέρας**, *magis libidinosas*. See cr. n. So *fatua mulier* is used in law Latin for 'a wanton'. See Wharton's *Dict. s. v.* (ed. J. M. Lely).

1. 376. **τὴν πρὸς αὐτοὺς φιλίαν** : cf. V v 30. **αὐτούς** (sc. *τοὺς ἀλλοτρίους ἄνδρας*) is the subject accusative of the infinitive.

1. 378. **τοῦτον** sc. *τὸν ἐμὸν νῖδν*. See cr. n.

1. 379. **αὐτόν** : HA. § 684 a. **θαυμάζειν**, *colere, observare*: evidently a side allusion to Socrates, against whom the same charge was brought, see Mem. I ii 51.

§ 40. 1. 381. **ἀνθρώπινα**, 'incident to man's nature' and therefore excusable. Ter. Adelph. IV v 53 *id peccatum magnum, at humanum tamen*.

1. 383. **φιλοφρονηθέντες**, in a reciprocal sense, 'showing kindness to one another'. In Anab. IV v 34, *ἀλλήλους ἐφιλοφρονήσαντο*, the proper reciprocal pronoun is also used.

1. 384. **ἐκ συναλλαγῆς**, 'after reconciliation'.

1. 385. **εὐφραϊνόμενοι**, 'in a merry mood', a poetical word.

§ 41. On their return home, they all began to talk of Cyrus's great wisdom, forbearance, and other noble qualities. The answer given to Tigranês by his wife, when he asked her what she thought of Cyrus.

§ 41. 1. 386. **ὁ μὲν τις** : *tis* is often thus used with *ὁ μὲν*—*ὁ δέ*, where there is a general reference only; cf. I iv l. 177.

1. 389. **μέγεθος**, 'tallness', 'commanding figure', V i 5, ii 7, VIII i 40, iii 14.

1. 392. **οὐκ ἐκείνον ἐθεώμην**, 'I had no eyes for him'. **τίνα μὲν**, sc. *ἐθεώ*, I vi 28.

1. 394. **ἂν πρίαιτο ὥστε μή με δουλεύειν** : cf. l. 343 n.

1. 395. **ἐκ τοιούτων**, 'after such events' or 'experiences'.

1. 398. **δεήσοι** : II iii l. 128 note.

§ 42. 1. 399. **εἰς τρίτην ἡμέραν**, *tertio abhinc die*, V iii 6, 27, I 4 VIII iv 27.

1. 400. ὦν—διπλάσια, i.e. διπλάσια τούτων ᾧ. Cf. l. 341.
ἀππρίθμῃσεν: see n. to I ii l. 56.

1. 402. ὁ τὸ στράτευμα ἄγων: G. § 276, 2, HA. § 966.

§ 43. 1. 405. ἀπολείψομαι, I vi l. 262.

1. 406. σκευοφόρον, 'as a camp-follower'.

1. 407. ἐπὶ πόσῳ, 'what would you take to let your wife be told?' Cf. Herod. III 38 εἶρετο ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας ἀποθνήσκοντας κατασιτέεσθαι, Plat. Apol. p. 41 A 'Ορφεὶ ξυγγενέσθαι ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; Xen. Mem. ᾧ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιτ' ἂν ἀκοῦσαι.

1. 409. ἄξω, *mecum illam ducam*. We read of her in a later book (VIII iv 24), that ἀνδρείως συνεστρατεύετο τῷ ἀνδρὶ.

1. 410. ὥρα ἂν εἴη: I iv 13, 28.

1. 411. συνεσκευασμένους (sc. ἡμᾶς) i.q. συνεσκευασμένον ἔχοντας, 'with whatever equipment my father allows us'.

1. 413. ξενισθέντες, *hospitio excepti*.

CHAPTER II

§ I—§ 10. Cyrus, accompanied by Tigranès and the best of the Median cavalry, and some of his own countrymen, takes a ride about the country, to select a site for a military stronghold. Tigranès points out the mountains from which the Chaldaeans issue in their raids on Armenia; Cyrus observed that a large district was uninhabited and uncultivated because of the war between the two countries. The next day a large miscellaneous force mustered ready for an expedition, and, after a favourable sacrifice, Cyrus announces his plan of operations to the Persian and Median officers, and urges rapidity of action in order to seize the heights before the enemy. The Persians were to occupy the centre, the Medes on their left wing, the Armenians half on the right, half in front, the cavalry in the rear. Cyrus headed his men up the steep against the Chaldaeans, who, as soon as they observed his movement, concentrated their forces. The Armenians at once gave way, as they were expected to do, before the impetuous onset of the Chaldaeans; the latter, however, were unable to resist the charge of Persian swordsmen (who were led by Cyrus to believe that the flight of the Armenians was merely a feint, lest their resolution should fail them): and so the heights were occupied by the Cyreians.

§ 1. 1. 1. ἀναλαβών, I iv 19, v 14.

1. 2. *Μήδων*, used adjectively: see n. to II i l. 125.

1. 3. *φίλων*, I v 7, II ii 28. For the gen. see n. to I ii 12.

καιρός *ἐδόκει εἶναι* sc. *ἀναλαβεῖν*, v iii 56, *Anab.* VI i 14 *προελθόντες ὅσον ἂν δοκῇ καιρός εἶναι*. For the meaning of *καιρός* see n. to I iv l. 64.

1. 5. *ποῦ τεχίσειε*: not 'where he had built', but 'where he should build', the aor. opt. here representing an aor. subjunctive (not an aorist indicative) of the direct discourse (*ποῦ τεχίσω*;) in a question of doubt. See G. *MT.* § 21, 2 b, HA. § 932, 2 b (2). Cf. VIII iii 8 *συνεβουλευέτο ὁπότερον λαμβάνοι*, IV v 21 *ῥωτήσατε εἰ ἐξίοιτε*, Thuc. I 25 *τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίους τὴν πόλιν* (= direct *παραδῶμεν*, 'are we to give up?').

1. 7. *ποῖα* here almost = *τίνα*: cf. IV v 38. *ὀρέων*: Xen. prefers the uncontracted form. So *κερδέων* IV ii 45.

1. 8. *ληῖζονται*: the rule is, that a dependent verb only rarely retains the Indicative in indirect discourse, when the leading verb is changed to the Optative. G. *MT.* § 74, 1.

1. 12. *ἐπὴν αἰσθωνται*, 'after they have perceived the signal'. See G. *MT.* § 20 Note 1.

§ 2. 1. 14. *πολλὴν τῆς χώρας*: II iii l. 122 note. τοῖς 15
Ἀρμενίοις: G. § 184, 3 Note 4, HA. § 768 a.

1. 15. *ἀργόν*: I vi l. 131.

§ 3. 1. 18. *συνεσκευασμένος*, *ad iter instructus*, 'all packed up', 'ready for a start'. Cf. iii l. 156. εἰς: i l. 316.

1. 20. *ἄλλοι* = 'besides': cf. below l. 135 and see HA. § 705.

1. 21. *ἐν ᾧ*, *interca dum*. ἐπεὶ καλὰ τὰ ἱερὰ ἐθύετο: II iv 18, VI iii 1. ἦν: VI iii 1.

§ 4. 1. 27. *ἡμέτερον φρούριον*, 'a stronghold of ours'.

1. 28. *σωφρονεῖν...πρὸς ἡμᾶς*, 'to be discreet in their behaviour to us'.

1. 30. *καλά*, sc. *ἐστί*.

1. 31. *εἰς τὸ πραχθῆναι ταῦτα*, i.e. *τὸ καταληφθῆναι τὰ ὄρη καὶ τὸ φρούριον γενέσθαι ἐπ' ἄκρου*.

1. 32. *μέγα*, *valde*: cf. i l. 256, v i 28 *μέγα εὐδαίμων*.
σύμμαχον: below l. 151, I vi l. 149.

1. 35. *ἀμαχεί*, *sine proelio*; another form is *ἀμαχητί*, IV ii l. 205.

1. 36. *χρησαίμεθ' ἂν*, 'we should find'. Cf. iii l. 135 and see my n. to *Oecon.* III 12.

§ 5. 1. 39. ἡμῶν, sc. the Persians.

1. 40. οἱ μὲν ἡμίσεις...οἱ δὲ ἡμίσεις, in partitive apposition to ὑμεῖς, see note to I i l. 6.

1. 43. μαλακύνηται, *seignius agat*. μὴ ἐπιτρέπετε sc. μαλακύνεσθαι, 'do not allow them to be remiss'. See note to Hier. VIII 9.

§ 6. 1. 44. ὀρθίους ποιησάμενος τοὺς λόχους, 'when he had formed his companies in column'. The adjective used for formation in line is παραμήκης. Arrian *Tact.* c. 26, 2 ὅλως τε παράμηκες μὲν τάγμα ὀνομάζεται, ὅτι περ ἂν τὸ μῆκος ἔχη ἐπὶ πλεον τοῦ βάθους· ὀρθιον δέ, ὅτι περ ἂν τὸ βάθος τοῦ μήκους. Cf. IV ii 11, iii 17.

16 1. 45. τὴν ὀρμὴν ἄνω οὖσαν, 'that their movement was up the heights'.

1. 46. συνεβόων ἀλλήλους, *mutuis se convocabant clamoribus*. Cf. An. VI iii 6. In VII v 26, συνεβόων αὐτοῖς, the verb bears a different meaning.

1. 48. ἡμῖν σημαίνουσι σπεύδειν, 'they are signalling to us to make haste'. The explanation of the enemy's signalling, given on the spur of the moment, is one of the many proofs of Cyrus's presence of mind, which Xenophon represents as his special gift.

1. 49. οὐδὲν τὰ τῶν πολεμίων δυνήσεται, 'the efforts of the enemy will be futile'.

§ 7. 1. 51. γέρρα τε καὶ παλτὰ δύο : see note to I ii l. 107.

1. 52. καλ—δέ : I i 2 note.

1. 53. μισθοῦ στρατεύονται : cf. § 25. Chaldaean mercenaries are mentioned also in the *Anabasis* IV iii 4, where Xen. adds ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

1. 56. ἡ τὰ χρήματα ἔχουσα (χώρα), 'a district that has what is necessary for man's wants, commodities', i.e. 'productive'. See my n. to *Oeconom.* I 7.

§ 8. 1. 57. οἱ ἀμφὶ τὸν Κῦρον, I iv l. 255 n. τῶν ἄκρων : the dative is the usual construction after *πλησιάζειν*, the gen. comparatively rare.

1. 59. αὐτίκα μάλα, 'very soon', IV ii l. 150.

1. 60. οὐ μὴ δέξονται, a more emphatic negation than οὐ δέξονται, 'will certainly not stand the attack', HA. § 1032, G. *MT.* § 89, 1, § 257. For δέχεσθαι cf. iii l. 132.

1. 61. παρηγγύησε, *imperavit*.

1. 62. ὥς αὐτίκα δεῆσον: see n. on I vi l. 146.

1. 63. ἐπειδὴν ὑπαγάγωσι... ὑποφεύγοντες, 'as soon' said he 'as they have decoyed them by their (feigned) retreat', the indirect discourse being replaced by the direct, which is again continued in ἡμῖν. Cyrus represents the flight of the Armenians as taking place designedly, lest it should have a dispiriting influence on the Persians—another proof of his presence of mind in emergencies.

1. 64. ἡμῖν: ἐγγύς is generally followed by the gen., rarely by the dat.; see note on II iii l. 6.

§ 9. 1. 67. εἰς αὐτούς, 'against them'. Xen. is lax in his use of εἰς, see my n. on Hier. l. 262.

§ 10. 1. 69. ἐναντίους, 'facing them'. μαχαιροφόρους: see note on I ii l. 159. ἱεμένους: I vi l. 105.

1. 70. οἱ μὲν τινες: see note to i l. 386. ταχὺ ἀπέθνησκον, 'were immediately killed on coming to close quarters with them'. On the dramatic use of the imperfect see my note to Plutarch's *Life of Sulla*, c. 14, 3.

1. 72. εἵχετο, 'were taken possession of'.

1. 74. καθεώρων, 'looked down upon'.

§ 11. *Cyrus, having ascertained that the place recently occupied by the Chaldaean scouts was a good position for a fort, set about building one there and asked Tigranês to send to his father for carpenters and masons.*

§ 11. 1. 78. ἔνθα αἱ σκοπαὶ ἦσαν... ὃν ἔνυδρον, 'that (the 17 place), where the scouts' posts of observation were, was well supplied with water'. Cf. IV ii l. 139.

1. 81. ἔχοντα, 'with': I ii 11, iii 14.

1. 83. τοῖς παροῦσιν, *opera eorum qui aderant*, dative of the instrument or means, HA. § 776, G. § 188, 1.

§ 12—§ 13. *Cyrus releases the prisoners of war and sends for surgeons to attend to the wounded, and giving out that his object in coming was to bring about peace between the Armenians and Chaldaeans, sends the Chaldaean captives away to deliberate with their countrymen whether they will have peace or war.*

§ 12. 1. 84. τοὺς αἰχμαλώτους δεδεμένους: we should have expected τοὺς μὲν δεδεμένους because of the following τοὺς δέ: cf. IV v 46, VI iii 5, Arist. Nub. 394 καταφρύγει βάλλων ἡμᾶς τοὺς δὲ ζῶντας περιφλύει for καταφρύγει ἡμᾶς τοὺς μὲν βάλλων κτέ.

1. 86. λύνειν...ἐκέλευσε: the indefinite subject of the infinitive is unexpressed, HA. § 942. εὐθὺς is to be taken closely with λύνειν and is in opp. to ἱατροὺς καλέσας, 'when he had sent for surgeons'.

1. 89. ἐκείνους, here used as an indirect reflexive, stronger than αὐτούς. Cf. V ii 32.

1. 91. πρὶν μὲν οὖν κτλ. A transition to the direct form of discourse.

1. 92. οὐδέν, 'not at all': I iv 2, vi 16. τὰ ὑμέτερα ἀσφαλῶς εἶχε, 'your own possessions were safe': I vi l. 241.

1. 93. ἦγετε καὶ ἐφέρετε, 'you used to harry and carry', swept their country of all its live and dead stock, φέρειν referring to portable things, ἄγειν to men and cattle, cf. V v 23. There is a similar expression in Latin *ferre et agere*, Liv. XXII 3, 7 *postquam res sociorum ante oculos prope suos ferri agique vidit*, XXXVIII 15, 10 *ut ferri agique res suas viderunt*. The phrase occurs in a different sense in iii l. 16, V iv 29.

1. 94. ἐν ᾧ ἔστέ, 'in what kind of position you are'. Cf. iii l. 423.

§ 13. 1. 95. δίδωμι ... βουλευσασθαι, *facio potestatem deliberandi*, 'I give you leave to consult'.

1. 98. εἰ σωφρονεῖτε: see n. to l. 121.

1. 99. ὥς...ἔξει...μελήσει, G. § 217, HA. § 885. The use of ὥς for ὅπως after verbs of striving, taking care etc. is rare with the future, more common with the subjunctive (as in Oec. XX 22, 41, 87). G. MT. § 45 Note 4.

§ 14. 1. 102. πολλὰ δεξιωσάμενοι, 'when they had repeatedly greeted him with their right hand', not 'giving him many pledges of friendship' (Watson).

§ 14—§ 16. *Arrival of the Armenian king with the workmen for the fort. He moralises on the vanity of human projects as evidenced in his own case, and expresses his gratitude to Cyrus for deliverance from the Chaldaeans.*

1. 104. τὴν κλήσιν: § 11. Cf. VIII iv 11.

1. 105. τὴν πρᾶξιν, *quid moliretur*. λαβών: I iv 13, 20. τοὺς τέκτονας, those already mentioned in § 11 l. 81.

18 § 15. 1. 107. ὥς: see n. to I iii l. 42.

1. 108. δυνάμενοι, 'though we are able'. The participle is not often thus used in a concessive sense, unless modified by a *καίπερ*

preceding or an *ὁμως* following it. See for other instances G. *MT.* § 109, 7, Mem. II ii 5, Oecon. xv 3 l. 24. Translate 'Ah! how few things can we mortals foresee about the future and yet how many enterprises we take in hand'!

l. 109. γὰρ δὴ: I ii 6, iii 10.

l. 111. ἐπεὶ ἐάλωμεν, 'now that we have been made prisoners'. See n. to l. 12.

l. 112. ἀναφαίνομεθα σεσσωσμένοι, 'we are found to be in safety'. Cf. IV v 15.

l. 114. ἔχοντας ὥσπερ ἐγὼ ηὐχόμεν, i.e. ἔχοντας οὕτως ὥσπερ ἐγὼ ηὐχόμεν αὐτοὺς ἔχειν, *eo in statu quo maxime optabam* (Gabrieli). On the position of *τούτους* see note to I ii l. 73.

§ 16. l. 115. ἐπίστω, imperative for ἐπίστασο from ἐπίστασθαι, not 'imperfect', as Gorham says.

l. 116. ὥστε ἀπελάσαι, 'on condition that I might have driven'. This serves as the protasis (=εἰ ἐξῆν ἀπελάσαι) to πολλαπλάσια ἂν ἔδωκα χρήματα. πολλαπλάσια...ὦν...ἔχεις for πολλαπλάσια τούτων ἃ ἔχεις. Cf. i 42.

l. 118. ὑπισχνοῦ: i 34. ποιήσιν ἀγαθὰ ἡμᾶς: G. § 165, HA. § 725 a.

l. 119. ἀποτετέλεσται, 'have been duly fulfilled'. See n. on I ii l. 56 for the meaning of ἀπό. σοι=ὕπὸ σοῦ, l. 195, iii l. 98, G. § 188, 3, HA. § 769.

l. 120. προσοφείλοντες, 'owing in addition to' the money payment. ἀναπεφήναμεν: IV v l. 98.

l. 121. εἰ μὴ κακοὶ ἐσμεν, ironically, 'otherwise we should be good for nothing'. Cf. εἰ μὴ ἀδικῶ v i 21, Plat. Rep. p. 430 e, Arist. Nub. 327 οἷδ' ἔγωγε τάρρην' εἰ μὴ μαίνομαι, Thesm. 470 μισῶ τὸν ἄνδρ' ἐκείνον εἰ μὴ μαίνομαι. Observe that this is not the protasis, but μὴ ἀποδιδόντες=εἰ μὴ ἀποδιδόμεν. Cf. iii l. 263, VIII ii 13.

§ 17. l. 123. οἱ Χαλδαῖοι: an embassy from the Chaldaeans.

l. 125. ἄλλο τι...ῆ, 'is it not certainly true that?' G. § 282, 3, HA. § 1015 b. Cf. I iv l. 150.

l. 128. γενομένης=εἰ γένοιτο.

l. 129. ἔφασαν, 'they said, Yes'; for the asyndeton cf. i l. 39.

l. 130. καὶ ὅς: II ii 7, 30.

§ 18. l. 134. βούλοισθ' ἂν ἀποτελοῦντες...ἐξεῖναι ὑμῖν. The participle, representing the condition on which they should be allowed, should properly be in the dative after ἐξεῖναι, but it is attracted to the main verb βούλοισθ' ἂν.

l. 135. οἱ ἄλλοι Ἀρμένιοι, 'the others, viz. the Armenians'. See n. to I vi l. 423.

l. 136. τῆς Ἀρμενίας γῆς ὁπόσῃν: II i l. 213 n. See also n. to l. 14.

l. 137. εἰ πιστεύοιμεν κτλ. (understand βουλοίμεθ' ἂν, 'we should like to do so'), 'if we could be sure that we should not be treated unjustly'.

§ 19—§ 22. *Cyrus proposes to garrison the detached hill-fort, promising that in case of any act of injustice being perpetrated by either of the two nations, he will side with the injured party against the offender.*

19 § 19. l. 139. ἀργόν, l. 15. ἐνεργόν, *cultam*. τὰ νομιζόμενα παρὰ σοί, 'the rent customary with you', IV v l. 88.

l. 140. οἱ ἐργαζόμενοι, *cultores*.

l. 141. πολλοῦ ἂν τοῦτο πρίασθαι, 'that he would give a great deal to have it so', i l. 342. ἂν αὐξάνεσθαι: G. § 211, HA. § 964 a.

l. 142. τὴν πρόσοδον, *reditum suum*. The plural is used in VIII i 13, ii 7.

§ 20. l. 144. οἱ νέμοντες, 'the herdsmen'.

l. 145. τὰ δίκαια, 'what may fairly be asked', 'reasonable'. πολλὰ...ὥφελείσθαι: see note to II i l. 237.

l. 148. ὠφελήσεσθαι, fut. mid. as passive. Cf. iii l. 31.

l. 149. καὶ σφόδρα ἂν sc. ἐθέλοίμι χρῆσθαι. On the intensive use of καὶ see n. to I i l. 6.

l. 151. σύμμαχα, 'to help you', predicate adjective. ἔφη ὁ Ἀρμένιος sc. ἀσφαλῶς ἂν νέμειν.

§ 21. l. 153. μὴ ὅτι...ἀλλ' οὐδέ, HA. § 1035 a. Translate: 'not even our own, to say nothing of theirs'. Cf. I iii l. 119.

l. 155. οὕτως contains the protasis as in l. 163, G. § 226, I, HA. § 902.

l. 156. οὐκ ἂν ἡμῖν καλῶς ἔχοι, εἰ παραλήψονται: G. MT. § 541 b. Cf. iii l. 390, Plat. Phaed. p. 57 E ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει.

l. 157. ἄλλως τε καὶ τετειχισμένα, 'especially after they have been fortified'.

§ 22. l. 161. ὁπότεροι, *utricumque, alteriutri*, 'either of the two', for ὁποτεροιοῦν, as in l. 168, VII iv 5, Dem. XVI 27 p. 209, 13 εἰ μὴ ἐθέλωσι ποιεῖν ὁπότεροι ταῦτα, Plat. legg. IX 968 a. So ὁποῖος is used for ὁποιοοῦν Oecon. 8, 19. συν, 'on the side of'.

§ 23—§ 24. *The Armenians and Chaldaeans exchange mutual assurances of amity of a permanent kind, and assist in the completion and provisioning of the hill-fort.*

§ 23. l. 163. μόνως for μόνον used only here and in Mem. I v 5, where it is also combined with οὕτως. It is found once in Thucyd. VIII 82, 3 but the reading is doubtful. In later Greek it is common.

l. 164. ἐπὶ τούτοις, *his conditionibus*, III l. 270, IV vi l. 83, VIII vi 2, 7. ἔδοσαν καὶ ἔλαβον τὰ πιστά, *fidem dederunt et acceperunt*, 'interchanged assurances of friendship'. Cf. Anab. I vi 7, IV viii 7, V iv 11.

l. 165. ἐλευθέρους ἀπ' ἀλλήλων, 'independent of each other'.

l. 166. ἐπιγαμίας, 'right of intermarriage'; see note to I v l. 34. ἐπεργασίας καὶ ἐπινομίας, 'right of mutual tillage and pasture in each other's territory'.

l. 167. ἐπιμαχίαν, 'a defensive alliance'; συμμαχία is an alliance both offensive and defensive; Thuc. I 44, V 48. κοινήν, 'mutual', IV i l. 51.

§ 24. l. 170. τῷ τῇν Ἀρμενίαν ἔχοντι, 'the ruler of Armenia'. 20

l. 172. ὡς κοινὸν φρούριον, in apposition to τὸ τεῖχος or some such word, the implied object of συνετείχίζον: since φρούριον, not having the article prefixed, cannot be the object.

l. 173. συνεισῆγον, *una importabant*.

§ 25—§ 26. *They are entertained by Cyrus, who engages to take into his service, as mercenaries, those of the Chaldaeans, whose predatory instincts disqualified them for agricultural work.*

§ 25. l. 173. ἐσπέρα, as a common designation of time, is without the article, HA. § 661. Cf. v i 1.

l. 174. ἔλαβεν sc. Cyrus. ἀμφοτέρους sc. Armenios et Chaldaeos. ὡς φίλους sc. ὄντας, cf. V i 13, VI ii 11. συσκηνοῦντων sc. αὐτῶν: see n. to i l. 356.

l. 175. τοῖς ἄλλοις: in anticipation of the following τινές—οἱ.

l. 176. εἰσὶ δέ τινες: a transition to the direct discourse.

l. 177. ληϊζόμενοι, 'by plundering', the circumstantial participle denoting means or manner, HA. § 969 a, G. § 277, 2.

l. 178. ἂν δύναιτο, potential optative; II i l. 74 note.

l. 179. ἀπὸ πολέμου: cf. iii l. 28.

l. 181. πολλάκις μὲν...πολλάκις δέ: see n. to I i l. 37.
παρά, 'with', 'in the service of'.

l. 182. πολύχρυσος sc. ἐστί. ἀνὴρ=ὁ ἀνὴρ: see note on I vi l. 141. See also note on l. 213.

§ 26. l. 184. τί οὖν οὐ...μισθοφοροῦσι: see n. to II i l. 26.
καὶ νῦν παρ' ἐμοί, 'now also' as before, and 'with me also' as with others.

l. 185. ὅσον...πλείστον...ἔδωκε, 'the largest (pay) that ever any one else gave them'. Cf. Anab. I iii 15 ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. For the καὶ in relative clause see note to I vi l. 26 and cf. iii l. 302.

l. 186. συνέφασαν: l. 133. τοὺς ἐθέλησοντας=οἱ ἐθέλη-
σουσιν.

§ 27—§ 31. *Cyrus, remembering the mission of the Indian king to Media in former days, desires to inform him of his later achievements, and proposes to the Armenians and the Chaldaeans a joint mission to him, hoping to obtain from him a grant of money in aid of the war expenses.*

§ 27. l. 189. πρὸς τὸν Ἰνδόν: see n. to I i l. 48.

l. 190. ἀναμνησθεῖς: II iv 1, 7, 8.

l. 191. παρ' αὐτοῦ sc. τοῦ Ἰνδοῦ.

l. 192. αὐτῶν=ipsorum, in contradistinction to ἐκείνων l. 194.
For the unusual collocation between the article and noun, cf. I i l. 71.

εἰς Μήδους is rather awkwardly placed here: it of course belongs to ἦλθον. κατασκεψόμενοι=ἄνδρες οἱ κατασκεψονται.

l. 193. ὥχοντο...ὅπως κατίδωσιν: G. § 216, 2, HA. § 831 a.
τοὺς πολεμίους, Assyrios.

l. 195. ἑαυτῷ: see note to l. 119.

§ 28. l. 199. τῶν ὑμετέρων οὔτινες: see n. to l. 136.

2 I l. 200. ἂν συμπράττοιεν, 'would act in concert with him'.

l. 202. ὅπως ἔχω: the subjunctive is used because βουλοίμην ἂν is equivalent to βούλομαι.

l. 203. τιμᾶν καὶ δωρεῖσθαι, 'to honour with rewards'. Cf. II i l. 284.

1. 205. δέισθαι τούτων νομίζων is epexegetic of τούτων ἔνεκα.

1. 206. τῶν δὲ ὑμετέρων...εἰ διδοίη. The sentence would be more regular if it ran thus:—παρὰ δὲ τοῦ Ἰνδοῦ ἡδέως ἂν λάβοιμι, ἐπεὶ τῶν ὑμετέρων ἡδύ μοι ἀπέχεσθαι, φίλους γὰρ ὑμᾶς ἤδη νομίζω. ἡδύ sc. ἐστί.

1. 208. εἰ διδοίη sc. χρήματα, 'if he should offer me money'.

§ 29. 1. 209. συμπράκτορας: the word does not occur again in Xen.; it is found in Herodotus VI 125 and Soph. O. R. v. 116.

1. 210. ἔπεμψε: the aor. refers to the time of the despatch of the letter, which would be past in reference to the recipient. Cf. ἐδέου VI ii 1, ἐβούλετο II iv 1. 7.

1. 212. προσδεχόμενος ἄλλην στρατιάν: cf. IV v 16. ἐκ Περσῶν, a further definition of οἴκοθεν: cf. V iv 34 οἷκαδε δεῦρο ἀπιόντες.

1. 213. καὶ γὰρ προσδέχομαι, '(and you will be telling the truth) for I do really expect'. The remark is addressed to and intended only for those who were present. Cf. I. 182, II iv 1. 142 καὶ γὰρ τῷ ὄντι βούλομαι, IV v 1. 206, VIII ii 16.

1. 214. προχωρεῖ, *commodum est*; cf. I ii 1. 40.

1. 215. διδοῖ: cf. i 1. 327. ὥστε seems to be inserted to prevent the awkward effect of an accumulation of infinitives, cf. Anab. I vi 2, 6, Ages. I. 37. Translate: 'that he will endeavour to make you think that you have been well advised in obliging him'. Cf. IV v 53.

§ 30. 1. 217. ὁ παρ' ἐμοῦ: cf. i 1. 2 τὰ παρὰ Κύρου.

1. 221. ἔξέσται ἡμῖν ἐκείνου ἔνεκεν, *per eum nobis licebit*, 'we shall be at liberty, so far as he is concerned'. See my n. to Hier. XI 10 and cf. Mem. IV iii 3 ὅμοιοι τοῖς τυφλοῖς ἂν ἡμεν ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν.

1. 222. συμφέρον, used substantively. τίθεσθαι, 'to arrange', 'settle'.

§ 31. 1. 223. Ἀρμενίων, partitive gen. after τοὺς ἵοντας.

1. 225. ἀκούειν, 'to be told'.

1. 226. ὁπότε καλῶς εἶχε, i 1. 65. διαλύσαντες τὴν σκηνήν, see note on II iii 1. 4.

CHAPTER III

§ 1. *Despatch of the special messenger by Cyrus to India, accompanied by delegates of the Armenians and Chaldaeans. After a proper equipment of the fortress, Cyrus leaves it in charge of a Median officer, who he thought would be most acceptable to Cyaxarès, and goes down to the plain taking with him his original force, as well as the Armenian contingent and the 4000 Chaldaeans.*

§ 1. 1. 1. ἔπεμπε: the Greeks prefer the use of the imperfect to that of the aor., with verbs denoting a message or commission etc. and where the action is denoted as the beginning of one or more undertakings, or as a proceeding of longer duration, Madv. § 113 Rem.

1. 2. ὅσαπερ ἔφη, 'all that he had (before, ii 29) said that he would'.

22 1. 4. συμπράξει, 'to act in concert with them', ii l. 200.

1. 6. τοῖς ἐπιτηδέοις πᾶσι, *omnibus rebus necessariis*.

1. 7. ὃν (sc. καταλιπών) κτλ., *quo relicto rem gratissimam Cyaxari esse se facturum putavit*. Cf. IV v l. 300 Κναζάρη ἐκ-λέξασθε ὁποῦ' ἂν (sc. ἐκλεξάμενοι) ὀλεσθε αὐτῷ μάλιστα χαρίζεσθαι.

1. 10. ἔχων, I ii l. 121 n. προσέλαβε, ii 2.

1. 11. τοὺς παρὰ Χαλδαίων, ii 25 f.

1. 12. καὶ συμπάντων τῶν ἄλλων, 'even than all the rest of the Chaldaeans put together'.

§ 2—§ 3. *Cyrus is welcomed with universal rejoicing by the population of Armenia, who bring him presents in token of their gratitude for the restoration of peace. He declines the presents, including the money which he had before refused, offered him by the queen, and advises her not to let it be hoarded again but spent partly on a proper outfit for Tigranès, partly on making her own life and that of her family more refined and comfortable.*

§ 2. 1. 13. κατέβη εἰς τὴν οἰκουμένην, *de montibus desertis Chaldaeorum in Armeniorum loca culta*. For the omission of γῆν, cf. I vi l. 98, II iv l. 195.

1. 14. ἐνδον, *domi*: I vi l. 77.

1. 16. φέροντες καὶ ἄγοντες, 'bringing presents of dead and live stock'. See n. on ii l. 93.

1. 17. τούτοις, his laetitiae et benevolentiae significationibus (*Fischer*). ἂν belongs of course to the infinitive, see n. to I vi l. 217.

1. 18. τῇ ὑπὸ πάντων τιμῇ is expegetetic of οὕτως. For the use of ὑπό with the genitive of the agent after verbal substantives, see my note to Hier. I 28 l. 162, VII 6 l. 555 αἱ ὑπὸ τῶν φοβουμένων τιμαί and cf. Plat. Symp. p. 219 b τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν.

1. 20. ἔχουσα: l. 10.

1. 22. πρότερον: i 34, 42.

§ 3. 1. 24. μισθοῦ, 'for hire', gen. of price.

1. 27. μηκέτι δὼς αὐτὰ κατορύξαι, 'do not give them to him to be hoarded (lie buried) as before', see i. l 317. For the infinitive of purpose see HA. § 951. τὸν υἱόν, Tigranês.

1. 28. ἀπ' αὐτῶν, 'with', 'by means of them'; cf. l. 62, ii l. 178, I iii l. 63, Anab. I i 9 στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, and see my lex. to Oecon. s. v. p. 13*.

1. 31. κοσμήσεσθε: see cr. n.

1. 32. ἀρκέτω τὰ σώματα κατακρύπτειν *tantummodo corpora condantur*: VIII vii 25.

§ 4—§ 5. *Cyrus is escorted to the frontier by the Armenian king and the whole population, taking with him an additional contingent and a good sum of money, exclusive of a considerably larger reserve which he could rely upon, in case he required it. These he sent forward to Cyaxarês, while he remained behind with Tigranês and some of the Persian officers hunting.*

§ 4. 1. 34. παρήλαυνεν 'rode on past them', II ii l. 63, iv l. 232.

συμπρούπεμπε: I vi l. 3.

1. 35. ἀνακαλοῦντες: cf. Anab. VI vi 7 ἀνακαλοῦντες τὸν 23 προδότην, Thuc. VII 69, 2. τὸν εὐεργέτην: 'their benefactor' (preeminently).

1. 37. τοῦτ' ἐποίουν i.e. συμπρούπεμπον. ἕως ἀπῆν, 'until he had quitted'. HA. § 922.

1. 39. πλείονα, i.e. 'greater' than he was bound to send according to i 34.

§ 5. 1. 40. κεχρηματισμένος: cf. VIII iv 31 οὐχ ὁ Κύρου τρόπος οἶος χρηματίζεσθαι ('to make money'), ἀλλὰ διδοὺς μᾶλλον ἢ κτώμενος ἤδεται, de rep. Lac. VII i πάντες χρηματίζονται ὅσον δύνανται. ἀέλαβε χρήματα: see n. to I iii l. 77.

1. 42. ἡτοιμασμένος, med. 'having in readiness': see the illustrative anecdote in VIII ii 18. Cf. Demosth. c. Aristocr. p. 690, 8 τροφὴν ἀφθονὴν εἰσιν ἡτοιμασμένοι.

διὰ τὸν τρόπον, 'because of his conduct', *propter mores elegantes et amabiles*, quod non avarus esset, quippe qui vel oblata non reciperet (*Sturz*). Cf. II ii 11, IV ii 10, V ii 27, VIII iii 21.

1. 43. ὥστε λαμβάνειν, 'so that he might take'.

1. 45. τὸ μὲν στράτευμα)(αὐτὸς δέ.

1. 46. ὥσπερ ἔφησεν : II iv 17.

1. 48. ὅπουπερ ἐπιτυγχάνοιεν, 'wherever they met with', G. § 225, HA. § 894, 2.

§ 6. *On his return to Media Cyrus distributes a sufficient sum of money among the captains, to enable them each to reward the soldiers under them according to their deserts: and whenever he saw anything that might improve the appearance of the ranks, he would procure it for distribution as a present among the most meritorious, considering that such improvement would reflect credit on himself as their general.*

§ 6. 1. 51. ἔχοιεν, *possent*.

1. 52. τῶν ὑφ' ἑαυτοῦς; see n. to I v l. 28.

1. 53. εἰ τὸ μέρος ποιήσῃς, 'if he caused his division (τάξις) to be' etc., not 'if he performed his part' (*Holland*). Cf. IV v l. 310.

1. 54. τὸ ὅλον sc. στράτευμα. καλῶς ἔχειν: observe that the apodosis expresses a general truth in past times, while the protasis refers to indefinite past time: see G. *MT*. § 48 II B.

1. 55. ὅ,τι...ταῦτα: see n. to I vi l. 124. ἴδοι, frequentative opt., 'saw', not 'might see' (*Gorham*). εἰς στρατιάν, *ad exercitum ornandum*.

1. 56. διεδωρεῖτο, an unclassical word, 'distributed them in presents'. τοῖς ἀὲ ἀξιωτάτοις, *dignissimo cuique*, not 'to those that were at the time in chief authority' (*Gorham*). Cf. l. 354.

1. 58. κεκοσμήσθαι: cf. the words of the younger Cyrus, *Anab.* I ix 23.

§ 7—§ 8. *Speech of Cyrus on occasion of his distributing part of the money, which he had received from the Armenian king, among his officers. He congratulates them on possessing the means of conferring distinction on the men under them and of being rewarded themselves according to their merit. He bids them remember what sort of actions they were which gave them these opportunities and urges them to persist in the same.*

§ 7. 1. 58. διεδίδου 'was about to distribute', *Madv.* § 113 Rem. 1. ὧν ἔλαβεν = τούτων (partitive gen.) ἀ ἔλαβεν, i.e. 'a

portion of what he had received' from the Armenian king.

ἔλεξεν εἰς τὸ μέσον = στας εἰς τὸ μέσον ἔλεξεν, IV i l. 6, VIII iv II, v 22, ὁπότε εἰπεῖν τι δέοι εἰς τοὺς συμμάχους.

1. 61. εὐφροσύνη a poetical word, on the use of which see my note to Hiero l. 547.

1. 62. εὐπορία, *opum et pecuniae copia*.

1. 63. καὶ τιμᾶσθαι i.e. καὶ ἀφ' ᾧ ἕκαστος ἔξει τιμᾶσθαι, ὡς ἂν ἀξίος ᾗ (τιμᾶσθαι).

§ 8. 1. 64. πάντως: I iv l. 65. τὰ ποῖ' ἅττ' ἔργα κτλ., 'what these particular kind of works are which' etc. See my n. to Oecon. x 1 and Kühner Gr. § 465, 2.

1. 66. εὐρήσετε τό τε ἀγρυπνήσαι... καὶ τὸ μὴ εἶξαι τοῖς πολεμίοις 24 sc. αἷτια ὄντα τούτων τῶν ἀγαθῶν.

1. 70. πειθῶ = πειθαρχία, II iii l. 141. οἱ ἐν τῷ καιρῷ πύνοι, 'labours undertaken at the critical time'.

§ 9—§ 10. *The sight of the excellent condition, moral and physical, of his army makes Cyrus long to take the field against the enemy. Another reason why he wished to avoid delay was the fear lest the class jealousy which had sprung up between the Peers and those promoted to the same rank with them should increase, whereas it would soon disappear in active service.*

§ 9. 1. 72. εὖ εἶχον τὰ σώματα: see note to I vi l. 215.

1. 74. τὰς ψυχὰς sc. εἶχον.

1. 76. ἐπιστήμονες τὰ προσήκοντα κτλ., 'skilled in the exercises proper to their respective kind of armour'. This refers to the δημόται, who had recently been admitted to an equality with the ὁμότιμοι, II i 2. For the acc. after the verbal adjective see my n. to Oecon. II 16 l. 114.

1. 78. ἑώρα: on the irregular transition from the participle (κατανοῶν) to the *verbum finitum* cf. II iii l. 57 with note. ἐκ τούτων is here used similarly to the participial adjuncts οὕτως, ἔπειτα, τότε etc. emphasizing the sequence, and οὖν is resumptive.

1. 79. ἤδη: emphasized by its position, separating τι from its dependent genitive. τῶν πρὸς τοὺς πολεμίους, *rerum contra hostes gerendarum*.

1. 81. ἀλλοιοῦνται, *vitiatur*, 'is changed for the worse'.

§ 10. 1. 82. ἔτι δ' ὁρῶν is taken up by καὶ τούτων ἕνεκα 'for this reason also' l. 84. Cf. Hier. IV 6 with my note. ἐν οἷς ἀντηγωνίζοντο, i.e. ἐν τούτοις αἰ (= ἐν τούτοις ἀγῶσιν οἷς) ἀντηγωνίζοντο.

1. 86. τοὺς συμμάχους, *commilitones*, 'fellow-combatants'.

1. 87. ἐν τούτῳ, 'in these circumstances', i.e. ἐν τοῖς κοινοῖς κινδύνοις, as ἐν ὧ 11 l. 94, ἐν τῷ τοιούτῳ I iv l. 270, ἐν τοιούτῳ IV ii l. 146.

τοῖς ἐν ὅπλοις κοσμουμένοις, *qui sunt ornatissimis armis induti*. It would appear from this that some jealousy had sprung up between the ὁμότιμοι proper (οἱ τοιοῦτοι) and those who had been raised from the ranks to that dignity (τοὺς ὁμοίους). The preposition ἐν is frequently used to denote one's surroundings, with words denoting armour, clothing etc. Cf. V i l. 96, VII iii 13.

1. 89. μᾶλλον, *potius*.

§ 11—§ 12. Accordingly he furnishes his entire army with complete accoutrement, and gets it in the best possible order: then he summons the chief officers, and taking them in front of the ranks points out details for their observation, in the hope of inspiring them with as much eagerness to take the field as he felt himself. He bids them do the same to the men under their command, and to meet him next day at the gates of Cyaxarès.

§ 11. 1. 92. ἐξώπλισε, 'completely armed'. κατέταξεν 'marshalled', an unclassical word in this sense.

1. 93. μυριάρχους κτλ.: see n. to II iv l. 16. For the omission of the article see note to I ii l. 75.

1. 95. ἀπολελυμένοι ἦσαν τοῦ καταλέγεσθαι ἐν τοῖς τακτικοῖς ἀριθμοῖς, 'had been exempted from enrolment in the regular battalions'.

25 1. 97. ὑπακούειν, II ii l. 249. παραγγέλλειν τι, not as some take it, ὅποτε δέοι τὸν στρατηγὸν παραγγέλλειν τι τοῖς μυριάρχοις, 'whenever the commander-in-chief wanted to give them any order', but 'whenever they had occasion to transmit any order' (from the commander-in-chief to the soldiers), in which case they were under the necessity of absenting themselves from their division. οὐδ' ὧς, *ne sic quidem*, 'not even in that case', i.e. in the absence of the superior officers. The demonstrative ὧς is not used in Attic except in the phrases καὶ ὧς, *sic quoque*, 'even thus'; and οὐδ' ὧς, μηδ' ὧς, 'not even so', G. § 29.

1. 98. οὐδὲν ἀναρχον κατελείπετο, *nulla res erat, cui gerendae non attributus esset praefectus* (Sturz). Hertlein after Bornemann takes οὐδὲν to mean 'no part of the army', and τὰ καταλειπόμενα *partes duce carentes*, 'the divisions left without their (proper) officer', comparing for the neuter l. 101 τὰ καλῶς ἔχοντα, and V iv 46 τὸ

μάχιμον. δωδεκαδάρχους = ὑπὸ δωδεκαδάρχων. The dative of the agent is rarely found except with the perfect and pluperfect passive, HA. § 769.

§ 12. l. 100. συνῆλθον in ref. to l. 93 συνεκάλεσε. οἱ ἐπικαίριοι, 'the chief officers', corresponding nearly to our 'staff officers'. Xen. applies the word also to all who are in authority, whether military or civil: its meaning receives illustration from Anab. III i 36, where Xen. says to the principal officers, μέγιστον ἔχετε καιρόν· οἱ γὰρ στρατιῶται πάντες πρὸς ὑμᾶς βλέπουσι. παράγων, *praeterducens*, 'taking them along the ranks', not 'making them pass before him' (*Gorham*); cf. V iv 44.

l. 102. ἡ ἕκαστον...συμμαχικῶν, 'wherein the strength of each of the allied forces lay'. See § 9.

l. 103. ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι, 'to have a longing desire for immediate action'. Cf. Oecon. XII 79 ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν.

l. 105. ἅπερ αὐτὸς ἐκείνους sc. ἐδίδασκεν.

l. 106. αὐτούς, *ipsos*.

l. 108. θύρας: see note to I iii l. 27.

§ 13. l. 110. ἐπὶ θύραις: II iii l. 170.

§ 13—§ 19. *Cyrus adroitly pretends to believe that Cyaxarés must share the feelings of himself and his officers on the subject of taking the field at once, but that he was too modest to express them, lest a wrong motive should be imputed to him (§ 13). He therefore ventures to speak for both parties. 'We are all' he says 'of opinion that we ought not to wait until the enemy advance into your country, but to assume the offensive (§ 14). We cannot help doing a certain amount of mischief here, but in the enemy's country we can do as much harm as we like without any compunction (§ 15), and can shift the burden of maintaining us on to them (§ 16). The danger will be the same in either case, whether we await them here or go there (§ 17). But our fighting men will be themselves bolder, if we assume the offensive, and will inspire greater terror into the enemy (§ 18); and this is a great advantage, because battles are decided more by courage than mere brute force' (§ 19).*

l. 114. πάλαι, 'all this while', 'for some time'. οὐδέν adv., 'not at all'.

l. 115. αἰσχύνει λέγειν, 'you are ashamed to express your opinion' and therefore do not express it: αἰσχύνει λέγων, *a v. l.*, would mean 'you express your opinion, although you are ashamed to

do so'. Cf. v i 21. *μὴ δοκῆς μεμνήσθαι*, 'lest it should be thought that it is because you are uneasy at having to maintain us, that you talk of an expedition'. Observe that Cyrus imputes to generous courtesy what was really due to indolence and cowardice.

§ 14. l. 118. *ὑπέρ*, 'in the name of', II i l. 118.

l. 120. *ἐπειδὴν ἐμβάλωσιν*, 'after they have invaded'. G. MT. § 20 Note 1.

l. 121. *ἐν τῇ φιλίᾳ* sc. *γῇ*. *καθημένους*, *sedentes*, 'sitting still', cf. l. 139, IV v 28. On the transition from the dative to the accusative, *πάσιν* to *ἡμᾶς*, see note to II i l. 144.

§ 15. l. 124. *σινόμεθα*, an Ionic and poetical word, v v 4.

l. 125. *ἐκείνων* sc. *τῶν πολεμίων*, which is implied in *τῇν πολέμιαν*.

§ 16. l. 127. *θραψόμεθα*, *alemur*, the usual future passive.

26 § 17. l. 128. *μέζων τις*: *τις*, like Lat. *quidam*, is frequently used in this restrictive sense with adjectives to heighten or weaken their notion, denoting that a thing is particularly great or particularly small. *ὁ κίνδυνος*, 'the (anticipated) danger'. *ἐκεῖ*, in *hostico*, in Assyria: *ἐνθάδε*, in Media.

l. 129. *ἣν αἰρετέον* is equivalent to *ἔδει αἰρεῖν*, an apodosis without *ἄν*, but implying the non-fulfilment of a condition, formed by an Infinitive depending on the Imperfect of a verb denoting necessity, obligation etc., concerning which see G. MT. § 49, 2 Note 3, HA. § 897. Cf. *καιρὸς ἦν* IV i l. 86. *νῦν δέ*, 'as it is', 'as the case stands', commonly used in contradicting the protasis of a hypothetical proposition. Cf. VIII iii 32.

l. 130. *ἐκείνοι*, sc. *οἱ πολέμιοι*. *ἦν τε... ἦν τε*, *sive — sive*.

l. 131. *τὴν ἐκείνων*, sc. *γῆν*, l. 121, HA. § 621 c.

l. 133. *τὴν μάχην*: cf. l. 128 note.

§ 18. l. 134. *πολύ*, to be taken with *βελτίοσι*: see note to I iii l. 20.

l. 135. *χρησόμεθα*, 'we shall find': see note to ii l. 36. *ἐρρωμένος* is the only Greek participle which is so thoroughly adjectivised as to admit of degrees of comparison, *ἐρρωμενέστερος*, *ἐρρωμενέστατος*. Cf. l. 244.

l. 136. *τοὺς ἐχθρούς*, *inimicos*, hostile in feeling: *πολεμίους*, *hostes*, hostile in act. *ἄκοντες ὁρᾶν*: HA. § 619 a.

l. 138. *πτήσσομεν*, a poetical word, i l. 243.

l. 140. συμμίξωμεν: II i l. 102.

l. 142. φθάνοντες: cf. I vi l. 439 with note.

§ 19. l. 143. φοβερωτέρους, 'more fearful', i.e. 'timorous', a less usual sense of the word. Cf. Oec. VII 1, Hipparch. VIII 20, Thuc. II iii 4.

l. 144. πλεονέκτημα, 'gain', 'advantage', not found elsewhere in this sense in Xen.

l. 146. πολὺ γὰρ μᾶλλον, 'for, as my father always says etc., battles are decided much rather by the courage etc.' The second μᾶλλον is superfluous, but is introduced because of the length of the intervening clause.

§ 20—§ 21. *Cyaxarês gives his assent and Cyrus proposes that they should not delay, but start as soon as ever the auspices proved favourable, and, after giving the orders to the soldiers to be ready, he offers sacrifices to Zeus and the other gods and invokes the assistance of the tutelary deities of Media.*

§ 20. l. 151. ὅπως in indirect quotations, where we should expect ὡς or ὅτι, occurs only occasionally and chiefly in poetry.

This declaratory use of the particle may be explained from its original force as a relative, used in indirect questions in the sense of 'how'. See G. § 249, *MT*. § 45 Rem., § 78, and cf. VIII vii 20, Hier. IX i with my note, Hell. VII iii 11.

οἱ ἄλλοι Πέρσαι, in apposition to ὑμεῖς understood.

l. 152. μὴδ' ὑπονοεῖτε, 'do not even entertain the thought'.
γε μέντοι: II i l. 111.

l. 153. βέλτιον πρὸς πάντα, 'better in comparison with all other possible plans', i.e. quite the best plan.

l. 156. συσκευαζώμεθα, *vasa colligamus, convasemus*: see n. to i l. 18. ἥν τὰ τῶν θεῶν ἡμῖν θάπτον συγκαταίνῃ, *cum primum di et auguria addixerint*, 'as soon as ever the gods join with us in approving, give us their sanction'. Cf. VI ii 40 ὅταν τὰ τῶν θεῶν καλῶς ἔχῃ. The verb συγκαταίνειν is not found elsewhere in Xen.

For ἥν θάπτον=ἐπειδὰν τάχιστα, cf. Plat. Alc. I 105 A ἐὰν θάπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθῃς, Protag. c. xv p. 325 c ἐπειδὰν θάπτον συνίῃ τις τὰ λεγόμενα.

§ 21. l. 158. εἶπον, *iusserunt*, I 4 l. 228.

l. 159. Διὶ βασιλεῖ, *regiae gentis auctori et patrono*, see Introd. 27 p. xlviii.

l. 161. ἔλεως καὶ εὐμένεῖς: see n. to I vi l. 10 and cf. II i 1.

§ 22. *The sacrifices and omens proving favourable, Cyrus leads his army across the Assyrian frontier, where he again offers sacrifices to propitiate the local gods and heroes.*

§ 22. 1. 164. γῆς Μηδίας οἰκήτορας: cf. II i 1, Herod. VII 53 νῦν δὲ διαβαίνωμεν ἐπευξάμενοι τοῖσι θεοῖσι οἱ Περσίδα γῆν λελόγχασι. See Intro. to Books I, II p. xlix.

1. 165. κηδεμόνας, 'guardians', a poetical word, found again in Mem. II vii 12. ἐπεὶ ἐκαλλιέρησε, *cum litavisset*. In I v l. 64 the middle is used in the same sense.

1. 166. τοῖς ὀρίοις, Mediae et Assyriae.

1. 167. ἐνέβαλεν, *impressionem fecit*, l. 120, V iii 26, VI i 30, VII i 30.

1. 168. ἐπεὶ τάχιστα: I v l. 62. ἐκεῖ αὖ, *illic item*, sc. ἐν τῇ πολεμίᾳ. Γῆν: we find the same propitiatory offering to 'Earth' in VIII iii 24, with which cf. Herod. I 131 where he says of the Persian nature-worship, θύοισι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι.

1. 169. χοαῖς, *libationibus*. Cf. Herod. VII 43, 2, Soph. Oed. Col. 469 ff. θυσίαις applies to the gods only: the proper term for offerings to the heroes is ἐναγίσματα.

1. 170. ἠϋμενίζετο, 'sought to propitiate', to make εὐμενέις; an unclassical word. This and ἰλάσκετο in the preceding line are imperfects of attempted action: HA. § 832. Δὴ πατρώφ: see note to I vi 1.

1. 171. ἀνεφαίνετο sc. ὦν, 'came to his knowledge' (ii l. 112), not, as Weiske takes it after Zeune, a *Magis ostendebatur* i.e. *docedebatur sacrificiis esse conciliandus*. Conf. VII v 57, VIII iii 11 § 34.

§ 23. *Cyrus advances only a short distance with his infantry before encamping in the enemy's country: the cavalry made longer excursions, in which they captured much booty.*

§ 23. 1. 173. ἐπεὶ καλῶς ταῦτ' εἶχεν, *rebus divinis rite peractis*, IV i l. 4, VI ii 40.

1. 174. οὐ πολλὴν ὁδόν: G. § 161, HA. § 720.

1. 175. τοῖς ἵπποις...περιέβαλοντο: see note to I iv l. 207 and l. 212.

1. 177. μεταστρατοπεδευόμενοι...χώραν, 'while they (from time to time) shifted their camp and (thereby) got provisions in abundance, and at the same time foraged the country, they awaited the enemy's coming'.

Cf. de rep. Lac. 12, 5 μεταστρατοπεδεύονται οἱ Λακεδαιμόνιοι πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἔνεκα καὶ τοῦ ὠφελεῖν τοὺς φίλους, with the remarks in Introd. to Books I, II p. xlviii.

§ 24—§ 25. *On the report of the near approach of the enemy, Cyrus obtains the assent of Cyaxarês for an immediate advance. The arrangements of their march for eluding the observation of the enemy.*

§ 24. 1. 180. ἐλέγοντο (sc. οἱ πολέμιοι)...ἀπέχειν, HA. § 944.

1. 181. ὦρα sc. ἐστί.

1. 183. φοβουμένων, *propter metum*. δῆλοι ὤμειν ὅτι: see note to I iv 1. 6.

1. 184. οὐκ ἄκοντες: HA. § 619 a.

§ 25. 1. 185. οὕτω δῆ, *tum vero*; cf. Oec. IX 6 l. 33. προῆσαν, *progressi sunt*: see n. to I iv 1. 62.

1. 187. κατὰ φῶς 'by daylight')(ἐν σκότει; see n. to I vi 1. 440 and cf. κατὰ ψῦχος IV ii 1. 208.

1. 189. ὅπως ὀρφέν κτλ. Xenophon had learnt this device from the Thracian prince Seuthês (Anab. VII ii 18). It was adopted by the Plataeans in their attempt to cover their escape from their town, and by Iphikratês (Hell. VI ii 29).

1. 192. ἐπυρπόλουν, 'they lighted and kept up fires'. The word 28 does not occur elsewhere in Xenophon. ὥστε, *quocirca*, I iv 28.

1. 193. ἔστιν ὅτε: II i l. 279.

τὰς προφυλακάς, 'their pickets', 'outposts', from προφυλακή; cf. l. 219, VI iii 9.

1. 194. διὰ τὸ ὀπισθεν—οἰόμενοι εἶναι, 'imagining, because the fires were behind the army, that they were still at a distance from it'.

§ 26—§ 27. *The Assyrians, as the enemy drew near, formed an entrenched encampment. Reasons given for this custom of theirs.*

§ 26. 1. 196. οἱ σὺν αὐτοῖς, *socii eorum*.

1. 199. οἱ βάρβαροι βασιλεῖς: Graeci fossae ducendae laborem fugientes loca natura munita eligebant. V. Polyb. VI 42 [οἱ μὲν γὰρ Ἕλληνες ἐν τῷ στρατοπεδεῦειν ἡγοῦνται κυριώτατον τὸ κατακολουθεῖν ταῖς ἐξ αὐτῶν τῶν τόπων ὀχυρότησιν, ἅμα μὲν ἐκκλίνοντες τὴν περὶ τὰς ταφρέας ταλαιπωρίαν, ἅμα δὲ νομίζοντες οὐχ ὁμοίας εἶναι τὰς χειροποιήτους ἀσφαλείας ταῖς ἐξ αὐτῆς τῆς φύσεως ἐπὶ τῶν τόπων ὑπαρχούσαις ὀχυρότησιν] (Zeune). On the other hand, when a Roman army was in the field, it never halted, even for a single night, without throwing up an entrenchment capable of containing the whole of the troops and their baggage.

ποιοῦσιν—περιβάλλονται: an asyndeton, with which Dindorf compares VIII i 6, Eur. Heracl. 177 μηδ' ὅπερ φιλεῖτε δρᾶν, πάθης

σὺ τοῦτο, τοὺς ἀμείνονας παρὸν φίλους ἐλέσθαι, τοὺς κακίονας λάβης, Xen. Anab. VII iii 22 πρῶτος τοῦτο ἐποίει Σεύθης, ἀνελόμενος τοὺς—ἄρτους διέκλα.

1. 201. εὐπετῶς, *facile*, a poetical word, l. 338, II i l. 256.
πολυχειρίαν: πλῆθος ἐργαζομένων καὶ ἀνυόντων Hesychius.

1. 202. παραχῶδες, 'full of confusion'. Cf. Oecon. VIII 23 στρατιὰ ἄτακτος οὔσα παραχωδέστατον.

1. 203. ἄλλως τε καί, *praesertim*.

§ 27. πεποδισμένους, *praepeditos*, 'hobbled', their feet being tied together by a short cord. Cf. IV ii l. 197, Anab. III iv 35.

1. 205. ἔοι: for an explanation of the optative see note to I vi
1. 234. ἔργον sc. ἐστί, 'it is a trouble': see note to I i l. 73.

1. 206. ἐπισάξαι, *sternere, clitellas imponere*, 'to saddle'.

1. 207. θωρακίσασθαι 'to put on a coat of mail'. The word refers to both horse and rider, as may be inferred from VI i 50.

A cavalry soldier, whose horse as well as himself was covered with a complete suit of armour, like the scaled back of a crocodile, was called κατάφρακτος, *loricatus eques* (Liv. XXXVII 40, 5). Cf. Tac. Hist. I 79 *id* (cataphracta) *principibus et nobilissimo cuique* (Sarmatarum) *tegimen, ferreis laminis aut praeduro corio consertum, ut adversus ictus impenetrabile, ita impetu hostium provolutis inhabile ad resurgendum*. See the illustration, representing a Sarmatian cataphract from the column of Trajan, given in Rich's *Companion etc.* p. 130 b.

ἐφ' ἵππων ἐλάσαι a shortened expression for ἀναβάντες ἐφ' ἵππους ἐπ' αὐτῶν ἐλάσαι.

1. 208. ἀδύνατον, sc. ἐστί.

1. 209. ἐκείνοι, sc. οἱ Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς. τὰ ἐρύματα, l. 463, IV i l. 76.

1. 210. καὶ ἅμα, short for καὶ ἅμα ὅτι. τὸ ἐν ἐχυρῷ εἶναι is the subject of δοκεῖ. ἐξουσίαν...μάχεσθαι for τοῦ μάχεσθαι.

Cf. Mem. III vi 11 οὐκ οἶει καὶ ἀρπάζειν ἐξουσίαν ἔσεσθαι (i.e. ἐξέσεσθαι), Thuc. I 16 ἐπεγένετο ἄλλοις ἄλλοι κωλύματα μὴ αὐξηθῆναι, Soph. ap. Stobaeum CXXII 11 θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει, Eur. Iph. T. 1342 φόβῳ δ' ἂ μὴ χρῆν εἰσορᾶν καθήμεθα, Herc. F. 710 ἀνάγκην προστίθης (= ἀναγκάζεις) ἡμῖν θανεῖν, Demosth. de Chers. § 52 p. 102 ἡσυχίαν (οἶον) ποιοῦσιν ἐκείνῳ πράττειν ἃ βούλεται. Kr. § 50, 9.

1. 211. ὅταν βούλωνται i.e. at their own time, not at an inconvenient season.

§ 28. *When the hostile forces had advanced within a parasang of each other, the entrenched camp of the Assyrians was open to view, but Cyrus kept his army as much as possible out of sight, behind villages and rising grounds.*

§ 28. l. 213. ὅσον circiter. παρασάγγην: II iv l. 181.

l. 214. ἐν περιτεταφρευμένῳ, used substantively like Lat. *in clauso*, *in angusto*, *in aperto*.

l. 215. ὁ δὲ Κῦρος sc. ἐστρατοπεδεύετο. ὥς ἐδύνατο ἐν ἀφανεστάτῳ, 'in a place as much out of sight as possible'. For the position of ὥς see note to I vi l. 324.

l. 216. ἐπίπροσθεν ποιησάμενος, 'keeping in front of him'. See note I iv l. 299.

l. 217. νομίζων... τοῖς ἐναντίοις εἶναι: we have the same thought in Hipparch. VIII 19 ὁρῶ γὰρ τὰ παράδοξα, ἣν μὲν ἀγαθὰ ἦ, μᾶλλον εὐφραίνοντα τοὺς ἀνθρώπους, ἣν δὲ δεινὰ, μᾶλλον ἐκπλήττοντα.

§ 29—§ 32. *After a night's rest the Assyrians remain within their entrenchments, while Cyrus and Cyaxarès waited in marching order, ready for the attack. When it was evident that they did not intend to stir out of their camp, on that day Cyaxarès proposes to march at once up to the entrenchment and challenge them to fight: but Cyrus protests against this, on the ground that they would be at a disadvantage with the enemy, who from behind their high and sheltered position would have an opportunity of observing their inferiority of numbers, and so be in far better spirits for the encounter on the morrow.*

§ 29. l. 221. ὁ Κροῖσος: I v 3, *Introduct.* p. xxxiii.

29

l. 222. ἀνέπαυον, 'gave rest to': VII i 4.

l. 224. συνταξάμενοι: II iv l. 251.

l. 225. εἰ προσίοιεν... μαχούμενοι: IV i l. 2, *G. MT.* § 74, I note 1.

l. 227. οὐκ ἐξίοιεν, *non prodituri essent*, I v l. 34.

§ 30. l. 230. δοκεῖ... ἔναι: see note to II iv l. 193.

l. 232. τῶν ἀνδρῶν: cf. II iii l. 115.

l. 234. θαρρήσαντες: I iv l. 74, *HA.* § 968 a.

§ 31. l. 238. ἐκφανέντες: IV v 56, VIII vi 16.

l. 241. ἐν ἀσφαλεῖ τοῦ μηδὲν παθεῖν: see note to II iv l. 108.

l. 242. καθορώντες: II l. 74.

l. 244. καταφρονήσουσι: II iv l. 189.

§ 32. 1. 246. εἰ τοῦτο ἐπίστω, parenthetic like σάφ' ἔσθι I vi l. 117 and εἰ ἔσθι V ii 11.

1. 247. φροντίζουσι τί ποτε τοῦτ' ἔστι, *soliciti cogitant, quidnam hoc sit, quod lateamus neque prodeamus* (Fischer).

1. 248. διαλεγόμενοι...οὐδὲν παύονται: see n. to I vi l. 188. ἐγὼ δ' = ἐγὼ οἶδα.

1. 251. εἰληφότας αὐτοὺς ἔνθα πάλοι ἐβουλόμεθα sc. λαμβάνειν αὐτοὺς, 'having caught them' (I vi l. 395) in the open field where we all along desired to catch them. Cf. ii l. 78, IV ii l. 139, Hell. II iv 13 ἀλλὰ νῦν τοι παραγεγέννηται, οὐ οὔτοι μὲν οὔποτε ὥντο, ἡμεῖς δὲ αἰεὶ ἠύχόμεθα.

§ 33. *Cyaxarès is convinced that Cyrus is right; so having supped and posted sentinels and lit fires in their front they bivouacked.*

30 § 33. 1. 253. δειπνοποιησάμενοι: I iv 19 l. 196.

1. 254. πρὸ τῶν φυλακῶν i.q. ἔμπροσθεν τοῦ στρατοπέδου I. 189. Cf. I iv l. 196 and distinguish between φυλακῶν (φυλακή) *praesidiorum* and φυλάκων (φύλαξ) *custodum*.

§ 34—§ 40. *On the following day Cyrus offered a sacrifice in the presence of the original Peers, all wearing crowns; at the conclusion of which he delivered an address to them, in which he reminded them of the duty which they owed to those who had been admitted to the same privileges and rank as themselves.*

§ 34. 1. 256. ἐστεφανωμένος: *laetitia et boni ominis causa sacrificia coronati peragebant Graeci, et Lacedaemonii statim a sacrificio ad pugnam pergebant, teste Xenophonte Rep. Laced. 13, 8 (Schneider).* Cf. Pausan. 9, 13, Plutarch Marc. c. 22. Herodotus I 132, 2 says that the Persian, when he sacrifices, καλεῖ τὸν θεὸν ἐστεφανωμένος τὴν τιάραν μυρσίνη μάλιστα.

1. 258. πρὸς τὰ ἱερὰ παρῆναι: I. 108, II iv l. 184 note.

1. 260. καὶ ἐμοὶ συνδοκεῖ: see I vi l. 13.

1. 262. διδῶσι, 'grant', 'assure', VII ii 21. σωτηρίαν, i.e. a victory without great effusion of blood. ἐν τοῖς ἱεροῖς 'by the victims'. Cf. i l. 231, I vi l. 11 note.

§ 35. 1. 263. ὑμῖν μὲν: he begins as if οὓς δὲ νεωστὶ συμμάχους ἔχομεν should follow. παραινῶν...αἰσχυνοίμην ἄν: see n. to ii l. 121.

1. 264. ἐν τῷ τοιῷδε, 'in such a conjuncture' i.e. in presence of the enemy. Cf. l. 280, I iv l. 270. καὶ for καὶ ἄν: cf. l. 266.

1. 266. ἀκούοντας διὰ τέλους, 'continually hearing' i.q. ἀκούοντας διατελούντας, VII v 75.

l. 267. **τάδε**, 'the following particulars', which are introduced by the explanatory **γάρ**: cf. I ii l. 175, II iv l. 220.

§ 36. l. 268. **οὗς γάρ κτλ.**: he means the 30,000 common Persians, who had been admitted to the rank of **ὁμότιμοι**. **νεωστί**, 'recently'. See II i 2.

l. 270. **τούτους δέ**, 'these, I say'. Cf. I vi l. 482. **ἐφ' οἷς**, 'on what understanding' he engaged to support us; III ii l. 164.

l. 272. **ὧν ὀνταγωνισταί**: cf. Hier. IV 6 **τούτους ἀνταγωνιστὰς ἡγείται αὐτῷ τοῦ πλούτου εἶναι**. For the reference see II iii 11, 15.

§ 37. l. 275. **ἄνθρωποι**: I ii l. 70.

l. 276. **εἰ**, 'that', I vi l. 511. **αὐτῶν**, sc. **τῶν ὀψιμαθῶν τοῦ ὑπομνησκοντος** (sc. **τούτων**), 'a monitor'. G. § 276, 2, HA. § 966. **δέοιντο...δύναιντο**: for an explanation of these optatives see note to l. 205.

l. 277. **ἀγαπητὸν** (**ἂν εἴη**) **εἰ**, 'one must be content if'. See note to I i l. 50. **καὶ ἐξ ὑποβολῆς** 'even in consequence of admonition', 'at the suggestion of another'. Cf. l. 397 **ὑποβαλεῖν**.

The word **ὑποβολή** does not occur again in Xenophon; it is found in later writers, as Polybios IX xxiv 3 **αἱ τῶν περιστάσεων καὶ τῶν φίλων ὑποβολαί**, xv ii 12 **ἐξ ὑποβολῆς**. **Ὑποβολεύς** was the technical word for 'a prompter' in theatrical language.

§ 38. l. 278. **καὶ μέντοι**: see note to I iv l. 252.

ἅμα καὶ ὑμῶν αὐτῶν πείραν λήψεσθε, 'you will, in so doing, be making trial, giving good proof of, yourselves withal'.

l. 280. **ἂν καὶ ἑαυτῷ συνειδέη κτλ.**, *cum aliis optimis videbitur tum sibi*. **ῶν**: cf. I v l. 104.

l. 282. **αὐτὸς μόνος ἔχων κτλ.**, 'keeping all to himself and resting satisfied to do so'. **τοῦτο** = **τὸ αὐτὸς μόνος ἔχειν**.

l. 283. **ἡμιτελῇ**, 'but half perfect',)(**τελέως ἀγαθόν**. 31

§ 39. l. 284. **αὐτοῖς ὑμᾶς...λέγειν** sc. **ὁμοτίμους δημόταις**.

l. 285. **ἵνα καί**, 'that so', the **καί** affects the whole of the final clause. Cf. IV l. 47.

l. 286. **πλησιάζετε αὐτοῖς**, 'are in touch with, conversant with, them'. **μέρει**: l. 53.

l. 287. **ὑμᾶς αὐτοὺς ἐπιδεικνύετε**, 'let yourselves be seen', 'prove yourselves', II iii l. 35, VIII i 21, 23, 32. **ἄλλους πολλούς**, Medos, Armenios, Chaldaeos.

§ 40. l. 289. **τέλος**: I iv l. 1, v l. 139. **εἶπεν**, *iussit*, l. 158.

l. 290. σπονδάς: II iii l. 3.

l. 291. ἤκειν, *redire*. αὐτοῖς στεφάνοις, 'crowns and all': see note to I iv l. 80, and with respect to the custom note to l. 256.

l. 292. οὐραγούς: II iii l. 183.

l. 293. ἐνετέλλετο: see note to l. 1.

§ 41—§ 42. *After their departure Cyrus addresses the Captains of the rear-guard.*

§ 41. l. 294. τῶν ὁμοτίμων γεγόνατε: I ii l. 190.

l. 295. οὐ δοκεῖτε, 'since you are considered'.

l. 297. φρονιμώτεροι: see on I ii l. 152. καὶ τοίνυν: I i l. 23.

l. 298. τῶν πρωτοστατῶν = τῆς τῶν πρωτοστατῶν χώρας or ἡ ἣν οἱ πρωτοστάται ἔχουσιν. For similar instances of compendious comparison see note to II i l. 147 and cf. IV iii 7.

l. 299. ἐφορῶντες καὶ ἐπικελεύοντες αὐτοῖς, 'by observing those that are valiant and encouraging them': cf. VI iii 27.

l. 301. μαλακίζοιτο: cf. II iii l. 20. οὐκ ἂν ἐπιτρέποιτε αὐτῷ, sc. μαλακίζεσθαι. See on II l. 43.

§ 42. l. 302. εἴπερ τῷ καὶ ἄλλῳ: see note to II 26, and cf. V i 6, VI iv 5.

l. 303. διὰ τὴν ἡλικίαν, 'by reason of your age': because in case of defeat you will not be able to escape so quickly as the younger ὁμότιμοι. See I ii 13. τὸ βάρος τῆς στολῆς, 'the weight of your armour'. Their weapons were lighter before, when they were still δημόται, see II i 16.

l. 305. ὅπως μὴ...ἡττηθῆσθε: ὅπως μὴ may here be used elliptically, as often, in an exhortation (G. *MT.* § 45 Note 7, HA. § 886) 'mind that you are not beaten by them in this either'; or the clause *may* be final (G. *MT.* § 44, I Note 1), in which case ἔπεσθε must be supplied before ἀντιπαρακελευόμενοι: 'in order that you may not be inferior to them, follow with counter-cheering to lead on faster'. μὴδέ = *etiam non*, 'not either', IV ii l. 283.

l. 308. ἤκετε, *redite*, l. 291.

§ 43—§ 45. *Meantime the king of Assyria had issued forth from his entrenched camp and was making an appeal to his soldiers.*

§ 43. l. 310. ἐν τούτοις ἦσαν, 'were occupied in this': cf. l. 332, I l. 1. καὶ δὴ ἡρισθηκότες, *modo pransi*: see note to II iv l. 144.

l. 311. ἐξῆσαν : I iv l. 62 note.

l. 313. παρελαύνων : l. 34 note.

§ 44. l. 315. ἀγών = ὁ ἀγών.

32

l. 318. πέπασθε = κέκτῃσθε, a poetical word from πάομαι, used only in aor. med. and perfect. It occurs several times in the *Anabasis*.
ὦν πέπασθε ἀγαθῶν : see note to I iii l. 77.

l. 319. ὥσπερ πρόσθεν, sc. ἦτε : cf. II ii l. 12.

§ 45. l. 322. μένοντες μάχεσθε, *manete et pugnate*.
μῶρον sc. ἐστί. Translate 'it is folly for men, if they desire victory, to expose to the enemy the sightless, defenceless and helpless (back) parts of their body by running away from them'.

ταῦτα is epanaleptic, as ἐκεῖνα in VI i 17. Cf. *Anab.* I vi 9 and for the sentiment Sallust *Cat.* 58 *nam in fuga salutem sperare, cum arma, quibus corpus legitur, ab hostibus averteris, ea vero dementia est*, and *Iug. c.* 107 *nec quemquam decere, qui manus armaverit, ab inermis pedibus auxilium petere, in maximo metu nudum et caecum corpus ad hostes vertere*.

l. 326. οἱ μὲν νικῶντες σώζονται and l. 329 οἱ μὲν νικῶντες τὰ τε ἑαυτῶν σώζουσι κτέ. are both commonplaces found in *Anab.* III ii 39 and elsewhere as *Cyr.* IV i 5.

l. 328. προσίεται, 'lets come near him', 'submits to'. Cf. VII i 13 *κακὸν οὐδὲν οὐδ' αἰσχρὸν ἐκὼν εἶναι προσήσομαι*.

§ 46—§ 47. *Cyaxarês sends to Cyrus to say that now was the time for an immediate advance against the enemy, while there were only a few of them outside their entrenched camp; but Cyrus objected on the ground that, unless more than half of their whole number were beaten, they would not acknowledge a defeat, and so a fresh engagement would be necessary, by which time they would probably have learned greater caution.*

§ 46. l. 333. πέμπων...ἔλεγεν : cf. l. 403, II iv l. 181, and for the imperfect, note to l. 1.

l. 334. ἄγειν : I vi l. 474.

l. 336. ἐν ᾧ ἂν προσίωμεν, 'whatever time we take to march against them'.

l. 337. ἕως ἄν, 'until', l. 141. HA. § 921.

l. 338. ἕως, 'whilst', HA. § 920. εὐπετῶς : l. 201.

§ 47. l. 340. ὑπὲρ ἥμισυ, 'more than half'. For the omission of the article see note to II i l. 62.

l. 342. φοβουμένους, circumstantial participle, denoting cause.

- 33 1. 345. **ταμιεύεσθαι** means primarily 'to dispense rations' like a steward (**ταμίας**); hence its secondary sense of 'husbanding', 'dealing with', 'disposing of at one's pleasure', as in IV i l. 129, *Anab.* II v 18 **τοσοῦτοί εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι**, *Hipparch.* VII 11 **ἔστι τῷ προσέχοντι τὸν νοῦν ἀσφαλῶς ἐφεπομένῳ ταμιεύσασθαι** (*pro arbitrio instituere*), ὥστε ὁπόσοις ἂν βούληται τῶν πολεμίων ἐπιτίθεσθαι, *Thuc.* VI 18, 3 οὐκ ἔστιν ἡμῖν **ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν**.

§ 48. *Meantime Chrysantas and other Peers bring in some deserters, from whom Cyrus ascertains that the enemy were marching out of their camp under arms, and being marshalled by the king in person, while he addressed to them, as they passed by him in succession, earnest words of exhortation.*

§ 48. 1. 348. **Χρυσάντας**: on the position he occupied in the army see IV i 3.

1. 350. ὥπερ εἰκός, sc. ἦν, 'in the nature of things'.
ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων, G. § 164, HA. § 724.

1. 354. **καὶ...μὲν δὴ**, 'and of course'. Cf. *Anab.* v ii 13 **καὶ ἀλλήλους μὲν δὴ ξυνεώρων**. **τοῖς δ'αὖ ἔξω οὖσι**, 'to those who came out successively'. Cf. l. 56. **πολλὰ...παρακελεύοιτο**: I iii l. 54.

§ 49—§ 55. *Chrysantas suggests to Cyrus that he should follow the example of the king of Assyria and exhort his soldiers, whereupon Cyrus begins a discourse on the value of such exhortations immediately before action, unless they fall upon minds previously disciplined and trained to valour.*

§ 49. 1. 356. **τί δ'...εἰ**, 'what (would happen) if you etc.'

1. 358. **εἰ ἄρα**, *si forte*, 'to try whether by any chance', 'if perchance'. HA. § 907.

§ 50. 1. 359. **μηδὲν σε λυπούντων**, 'let them not trouble you at all'.

1. 360. **οὐδεμία...οὕτω καλὴ παραίνεσις ἥτις** for οὕτω ὥστε, 'no exhortation is so excellent that it etc.'

Cf. l. 382, VI i 14 **τίς οὕτως ἀγαθὸς...ὃς δύναται ἂν στρατεύεσθαι**; V iv 11, *Sympos.* IV 9 οὐδὲν οὕτως ὀρῶ φαῦλον ἔργον, ὁποῖον οὐκ...ἂν παρέχοι. The same sentiment is found in *Thuc.* v 69 **Λακεδαιμόνιοι...εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σῶζουσιν, ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν**, and in *Sallust Cat.* c. 58 *compertum ego habeo, milites, verba virtutem non addere, neque ex ignavo strenuum neque fortem ex timido*

exercitum oratione imperatoris fieri. quanta cuiusque animo audacia natura aut moribus inest, tanta in bello patere solet.

1. 361. τοὺς μὴ ὄντας: G. § 283, 4, HA. § 1025 a.

1. 362. ποιήσει=ποιήσκειν ἄν. οὐκ ἂν οὖν, sc. ποιήσκειν ἀγαθούς.

1. 363. τοῦτο: τὸ τοξεύειν or τοξότας εἶναι.

1. 364. ἀλλ' οὐδὲ μὴν...γε, 'no, nor yet'. Arist. Plut. v. 373.

1. 365. τὰ σώματα ἱκανούς, G. § 160, 1, HA. § 718. πονεῖν, sc. ἀγαθούς, 'good at bodily labour'.

1. 366. ἡσκηκότες ὦσι, sc. τὸ πονεῖν (or τὰ σώματα?).

§ 51. 1. 366. ἀλλά...τοι, 'but surely'.

1. 368. καί, 'really'.

1. 371. προτρέψαι ὡς χρή κτλ., adducere ut existiment esse sibi gloriae causa omnes labores omniaque pericula suscipienda (Gabrieli).

1. 372. πάντα μὲν—πάντα δέ, an anaphora, see n. to I i l. 37. ὑποδύεσθαι: I v l. 124 note.

1. 373. λαβεῖν δ' ἐν ταῖς γνώμαις ... τοῦτο, 'to be firmly impressed with this sentiment'. Cf. Hipparch. VI ὁ ἐκεῖνο λαβεῖν εἰς τὴν γνώμην ὡς κτλ. Observe that δέ after λαβεῖν corresponds to the μὲν after ἐπαίνου. αἰρετώτερον...μᾶλλον: see note to i l. 289, II ii l. 105.

§ 52. 1. 375. ἔφη, 'he continued'. εἰ μέλλουσι...ἐγγραφήσεσθαι, 'if such sentiments are to be imprinted in (the minds of) men and to be retained there permanently'. Dindorf compares Plat. Timae. p. 26 C ὥστε οἶον ἐγκαύματα ἀνεκπλύτου γραφῆς ἕμμονά μοι γέγονε, which is explained by Plutarch Mor. p. 759 C οἶον ἐν ἐγκαύμασι γραφόμεναι διὰ πυρός.

1. 377. ὑπάρξει, 'to be already in existence', as a basis. 34

1. 378. ἔντιμος...παρασκευασθήσεται, 'the life provided for them shall be an honourable one'.

1. 380. ἀβίωτος, non vitalis, 'not worth living'. ἐπανακείσεται, 'shall be imposed' (as a punishment), an unclassical word. Cf. IV v l. 247.

§ 53. 1. 380. ἔπειτα without δέ: see n. on I iv l. 122.

1. 381. οἶμαι, parenthetic. ἐπὶ τούτοις—οἱ τινες, 'for this purpose that, on purpose that, they etc.': see n. to l. 361.

1. 382. δείξουσιν ὁρθῶς, 'shall point the way aright'.

1. 383. ἐθιοῦσι, 'shall accustom them', I ii l. 113. ταῦτα
δρᾶν, 'to practise what they are taught'. ἔστ' ἂν ἐγγένηται
αὐτοῖς, *donec innatum fuerit iis*, 'until it becomes a part of their
nature, an inwrought conviction with them'.

1. 386. οὕτω διατεθῆναι, *sic animatos, hac mente esse*, i l. 236.

1. 387. τοῦ ἀπὸ τῶν πολεμίων φόβου: cf. I i l. 68. The
meaning of the sentence is:—'Such ought to be the feelings of those
who mean to show the superiority of their training over fear in
presence of the enemy'. Cf. I ii 6 ff., II iii 4 ff.

§ 54. 1. 388. ἰόντων, sc. αὐτῶν, i.e. τῶν στρατιωτῶν, see note
to i l. 356, HA. § 972.

1. 389. ἐν ᾧ, 'at a juncture when'. τῶν παλαιῶν μα-
θημάτων ἐξίστανται, 'forget their old lessons'. Cf. Mem. II i 4,
I iii 12.

1. 390. εἰ δυνήσεται...ἂν εἴη: we have the same construction
in ii l. 156 ἂν ἔχοι, εἰ παραλήψονται. ἀπορραψοδήσας, 'by
extempore declamation', 'reciting mechanically like a rhapsodist'.

The word occurs only in this passage of Xen.: the various
interpretations given of it are as follows:—*oratione subito con-*
cinnata (Leunclavius), *breviter et summam recitando quid*
agendum sit, or *veluti decantato officio* (Morus), *laudibus virorum*
fortium ex antiquis carminibus deprædicandis (Sturz), *sententiis*
undecumque ex poetis decerptis usus (Zeune). The expression is
evidently one of contempt: the rhapsodists were not held in any
particular respect by Socrates and his school. See Mem. IV ii
10, Symp. iii 6 and Plato's Ion.

1. 391. παραχρῆμα, 'instantaneously', emphatic, to be taken
with ποιῆσαι, cf. i l. 162. πάντων ῥᾶστον, 'the easiest
thing in the world'.

1. 393. τῶν ἐν ἀνθρώποις: see note to II ii l. 151.

§ 55. 1. 393. ἐπεὶ, 'for'.

1. 394. ἐμόνοις is attracted into the case of τούτοις. See
note to II i l. 144.

1. 397. ὑποβαλεῖν, *monere*: see note on § 37 l. 277. τι: I
iv 28 l. 357, VI iii 1.

1. 398. ἀπαιδέτους παντάπασιν ἀρετῆς, 'wholly untrained in
virtue and prowess'.

1. 399. εἰ...ἂν ὠφελήσῃ, 'if it would avail', either the condi-
tion is contained in καλῶς ῥηθεῖς = εἰ καλῶς ῥηθελή, or more pro-
bably the optative is the usual potential optative, on which see
note to II i l. 74 and HA. § 872.

1. 400. εἰς ἀνδραγαθίαν, *ad virtutem assequendam*. Cf. § 37.

1. 401. εἰς μουσικὴν, sc. ἂν ὠφελήσειε.

§ 56—§ 58. *Cyaxarês sends an urgent request to Cyrus not to delay the attack. Cyrus sends back a message that there were not yet enough of the enemy outside their camp; but, after a prayer to the gods, he put himself at the head of his army, and marched at a quick pace, in order to encounter the enemy in close combat. Before they were within range, he passed the watchword along the line, and the solemn paean was sung devoutly by all the soldiers.*

§ 56. 1. 403. ἑξαμαρτάνοι sc. Cyrus.

1. 405. καὶ ἀπεκρίνατο δὴ ‘and so Cyrus replied’: cf. I vi l. 159. ἴστω, sc. Cyaxarês.

1. 406. ἔξω, *extra castra*. δεῖ sc. εἶναι ἔξω.

1. 407. ἐν ᾗπασιν, *coram omnibus*, *ad augendam Medorum de Persis opinionem (Dindorf)*, cf. IV v l. 115.

1. 408. ἤδη: i l. 18.

§ 57. 1. 409. ἤδη θάττον: cf. II iv l. 19 εὐθὺς τροχάδων ἡγείτο, V iii 55 ἄγε οὖν ἡδη θάττον.

1. 412. ἐρρωμένως, ‘courageously’.

1. 413. διὰ τὸ τὰ σώματα ἐκπεπονῆσθαι, not ‘because their bodies had been inured to labour’ but ‘because they had been thoroughly trained as to their bodies’, ‘were in capital training’. Cf. Hell. VI iv 28 ἐκπεπονημένους ὡς ἂν κράτιστοι εἶεν.

1. 414. ἄρχοντας, ‘officers’, is the predicate, τοὺς πρωτοστάτας ‘the front-rank men’ the subject.

Cf. Hipp. II 6 αὕτη μοι ἡ τάξις ἀρέσκει διὰ τὰδε, ὅτι πρῶτον μὲν οἱ προστάται πάντες ἄρχοντες γίνονται, οἱ δ’ αὐτοὶ ἄνδρες ὅταν ἀρχῶσι, μᾶλλον πῶς οἴονται ἑαυτοῖς προσήκειν τι καλὸν ποιεῖν ἢ ὅταν ἰδιῶται εἰσιν· ἔπειτα δὲ καὶ ὅταν πρακτέον τι ᾖ, τὸ παραγγέλλειν μὴ ἰδιώταις, ἀλλ’ ἄρχουσι πολὺ ἀνυτικώτερον, *de rep. Lac. XI 5 εἰσὶ μὲν γὰρ ἐν τῇ Λακωνικῇ τάξει οἱ πρωτοστάται ἄρχοντες*.

1. 415. διὰ τὸ φρονίμως ἔχειν, ‘because they were sensible men’.

1. 416. ἐκ πολλοῦ, ‘long before’, I vi l. 459. οὕτως=τοῦτο, viz. ἀσφαλέστατον εἶναι.

1. 417. ἄλλως τε καί, ii l. 157, iii l. 203, I vi l. 120.

1. 419. ἔξω βελῶν, *extra telī iactum*, ‘out of range’, see note to I iv l. 279. παρηγγύα...σύνθημα, ‘passed on, as the watch-word’.

Eur. Suppl. v. 700 παρηγγύων κελευσμὸν ἀλλήλοισι σὺν πολλῇ βοῇ Θεῖν’, Ἀντέρειδε τοῖς Ἐρεχθείδαις δόρυ. The watch-word of

the Greeks, which was passed verbally, is here attributed to the Persians, although it is pretty certain from the surprise expressed by the younger Cyrus (Anab. I viii 17), when he asked ὅ τι εἴη τὸ σύνθημα, that it was not in use with them. 'The Roman *tessera militaris* was a 'billet' or wooden tablet with the watch-word inscribed upon it, which was given out by the officers to their soldiers, in order that they might have a test for distinguishing friends from foes; and it was also employed as a means by which the orders of the commander were distributed through the different divisions of an army. Liv. VII 35, XXVII 46'. Rich *Comp.* p. 649 b, Ramsay *Rom. Ant.* p. 399.

l. 421. ἀνταποδιδόμενον, 'being delivered back in turn', whether passed back by the same route as it went, or brought to Cyrus by the last man in the last rank (as Weiske thinks).

§ 5B. l. 421. ἐξήρχεν... παιᾶνα τὸν νομιζόμενον, 'led off the customary hymn' to Arês.

Cf. IV i l. 47, Hell. II iv 17 where Thrasybulos says ἐξάρξω μὲν οὖν ἔγωγ' ἥνικ' ἂν καιρὸς ᾗ τὸν παιᾶνα. The pæan or hymn after a battle was addressed to Apollo, that before to Arês, according to the Scholiast on Thuc. I 50.

l. 423. μεγάλη τῇ φωνῇ, 'with their voice great' i.e. 'with loud voice', HA. § 670. ἐν τῷ τοιούτῳ: see note to l. 264.

l. 424. δεισιδαίμονες = εὐσεβεῖς. The meaning 'superstitious' is peculiar to later Greek.

§ 59. At the conclusion of the hymn the Homotimoi began their march in high spirits; the whole army was full of zeal, vigour and alacrity and in a perfect state of discipline.

§ 59. l. 424. ἐπεὶ... ἐγένετο, 'after it was ended'.

l. 426. φαιδροί 'joyous', 'cheery', not 'of noble guise' (*Gorham*).

[πεπαιδευμένοι] *exercitatione militari exculți* (Dindorf). But see cr. n. παρορῶντες εἰς ἀλλήλους: VIII i 4.

l. 427. ὀνομάζοντες, *nomine compellantes* (Dindorf). ἐπιστάτας, 'rear-rank combatants'.

l. 428. λέγοντες πολὺ τό, 'uttering repeatedly' (HA. § 619), predicate adj. as in V ii 30 λόγος οὗτος πολλὺς ἤδη ἔσπαρται. τὸ Ἄγετε κτλ.: G. § 141 Note 7.

l. 429. οἱ ὀπισθεν) (οἱ ἔμπροσθεν = οἱ ἐπιστάται (§ 42), not merely the οὐραγοί as Bornemann suggests. So τοῖς πρώτοις = τοῖς πρωτοστάταις.

l. 431. τῷ Κύρῳ: G. § 184, 3 Note 4, HA. § 771.

l. 433. πειθοῦς = πειθαρχίας, l. 70, II iii l. 141. δεινότατον sc. ἐστί.

§ 60—§ 65. *The Assyrians, who had dismounted from their chariots to fight on foot in front of them, as soon as the main body of the Persians approached them, remounted their chariots and withdrew to their own body; while the archers, spearmen and slingers discharged their several missiles, long before these could reach the enemy. The Persians pressed forward, until they were within range, when they quickened their pace and dashed into the hostile ranks. The Assyrians fled at the first onset, the Persians chased them to the entrances of their fortified camp, where they struck down a great number, and jumping after them into the trench spared neither men nor horses. The enemy's cavalry also gave way before the charge of the Medes.*

§ 60. 1. 434. οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες, not 'those who fought from chariots in front' (*Watson*), but 'those who descending from their chariots fought in advance of them'. Cf. II i l. 52, VI ii 17, VII i 29.

Rawlinson in his *Five Great Monarchies* Vol. II ch. vii gives a description of the Assyrian war-chariots. They were drawn by either two or three, never by four, horses. They were exceedingly short but of considerable width, and contained two persons at least, sometimes even four: the charioteer was always stationed by the side of, not behind, the warrior. The latter discharged his arrows (for he appears not to have used either his short sword or spear) against the foe from the standing-board of his chariot, or descending and advancing a few steps before his horses' heads, took a surer and more deadly aim from *terra firma*. The position occupied by chariots in the military system of Assyria is indicated in several passages of Scripture and noticed distinctly by many classical writers. Isaiah describes them (v 28) as a people 'whose arrows were sharp and all their bows bent, whose horses' hoofs should be counted like flint and their wheels like a whirlwind'. He speaks also (xxxvii 24) of Sennacherib's confidence in the multitude of his chariots. Nahum again (ii 13), in denouncing the approaching downfall of the haughty nation, declares that God is 'against her and will burn her chariots in the smoke'. The statement of Ktésias (see *Intro.* p. xxi note 15) that the Assyrian chariots were armed with scythes even at this early period, is contradicted by Xenophon, who ascribes the invention to the Persians (VI i 30), and it receives no confirmation from the monuments.

1. 435. ὡς προσεμίγνυ τὸ Περσικὸν πλῆθος, 'when the body of the Persians was now coming close to them' not 'when they came into close collision with the Persians' (*Gorham*), which would require τῷ Περσικῷ πλήθει.

1. 437. ὑπεξήγον, *sensim se subducebant*, dramatic imperfect.

36 1. 439. πολὺ πρὶν ἐξικνεῖσθαι, *multo prius quam ad hostem pervenire possent*, VII v 6.

§ 61. 1. 440. ἐπέβησαν τῶν ἀφειμένων βελῶν, 'set foot on the missiles which had been discharged', and therefore were within range of the enemy's missiles. Polyainos II ii 3 writing of Klearchos at the battle of Kunaxa says: τὴν φάλαγγα τῶν Ἑλλήνων κατ' ἀρχὰς μὲν βάδην ἦγε, τῇ εὐταξίᾳ τοὺς βαρβάρους ἐκπλήττων· ὥς δὲ βέλους ἐντὸς ἡμέλλον εἶναι, δρόμῳ χρῆσθαι παρήγγειλεν, ὅπως μηδὲν ὑπὸ τῶν βελῶν βλάπτοιτο. ἐφθέγγατο δὴ, 'then he cried aloud'.

1. 441. ἐπιδεικνύτω ἑαυτόν, 'let him make himself conspicuous by', 'show proof of his valour'. τις, *aliquis, quisque*, I iv l. 31, VI i 6, iv 20.

1. 442. παρεγγνάτω sc. θάττον ἰέναι, II iv 2. παρεδίδουσαν: II iv l. 31.

1. 443. μένους, 'spirit', a poetical word, rarely used in prose except ionic. ὑπὸ...τοῦ σπεύδειν συμμίζειν, 'owing to their eagerness to close' with the enemy.

§ 62. 1. 446. τοῦ βάδην sc. ἡγεῖσθαι. Cf. II ii l. 249.

1. 448. οἱ δὲ ἀκούσαντες, 'and those who heard him', not 'and they, when they heard him'. ταὐτὸ τοῦτο, *hoc ipsum*, sc. τίς ἔψεται κτέ.

1. 449. διὰ πάντων ἐχώρει, *per universam aciem ferebatur* (vox). Cf. Plut. Fab. Max. c. 21 ὥστε διὰ πολλῶν πολλὴν ἰέναι τὸν γέλωτα.

§ 63. 1. 451. οὕτως ἔχοντες, 'in this spirit'.

1. 452. γε μὴν: see note to I ii l. 14. οὐκέτι ἐδύναντο, 'had no longer the moral courage to stand the brunt of the charge'. Cf. l. 466.

1. 453. τὸ ἔρυμα: l. 463, l. 468, IV i l. 76.

§ 64. 1. 454. κατὰ τε...τοὺς δέ: see note to II i l. 198.

1. 455. ὠθουμένων αὐτῶν, *cum alter alterum impelleret*, 'as they (the Assyrians) were thronging and thrusting one another', in which sense ὥστίζεσθαι is more common. κατεστρώννυσαν, 'laid low': the more common form in this sense is καταστορεννύναι.

1. 457. ἵππους: the following clause ἐνία γάρ κτέ. explains how the horses came to be there.

§ 65. 1. 461. καὶ αὐτοί, 'they also themselves', i.e. the horsemen like the rest. See cr. n. ἐνέκλιναν, 'gave way', 'fell back'.

1. 462. ὀμφοτέρων sc. ἵππων τε καὶ ἀνδρῶν.

§ 66. *The Assyrians within the camp had not presence of mind or courage enough to shoot at the enemy engaged in the work of destruction, being paralysed with fear and the dreadful spectacle before them. They even deserted their vantage ground, as soon as they learnt that the Persians had cut their way through to the entrances.*

§ 66. 1. 464. ἐπὶ τῆς κεφαλῆς τῆς τάφρου, *in summo aggere eius fossae quae erat ad introitum (Bornemann)*, nam fossa ibi, ubi erant introitus, portae (εἰσοδοί), erat intermissa, ita ut existerent plures partes fossae, unde § 28 erat εἰς τὰς τάφρους (*Fischer*).

1. 465. ἐφρόνου, *cogitabant*, IV ii l. 153: 'they had neither mind nor might' (*Holland*).

1. 467. τάχα...καταμαθόντες i.e. ὡς τὰχιστα κατέμαθον.

διακεκοφώτας, *perrupisse*, 'had cut their way through', 'broken through the enemy's line', Hell. VII v 23 ὅποι ἐμβαλὼν διακόψειε, where the metaphor is borrowed from a trireme.

1. 468. πρὸς τὰς εἰσόδους 'up to the entrances' but not inside them as appears from l. 477.

1. 469. καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον: i.e. καὶ ἀπὸ ἐκείνης 37 τῆς κεφαλῆς καὶ ἀπὸ τῶν κεφαλῶν τῶν ἔνδον.

§ 67. *Consternation of the Assyrian women and their entreaties not to be left to the mercies of the conqueror.*

§ 67. 1. 471. φυγὴν sc. οὔσαν.

1. 472. αἱ μὲν καί: see note to I v l. 36.

1. 473. καταρρηγνύμεναι: i l. 112. The τε couples it with ἐκπεπληγμέναι. δρυπτόμεναι: i l. 113.

1. 474. πάντας ὅτῳ ἐντυγχάνοιεν: I vi l. 124, v iii 30, VII iv 14, VIII ii 25.

1. 475. αὐταῖς καὶ τέκνοις: for the omission of the article before τέκνοις cf. i l. 89.

§ 68. *The kings of the allied forces with their most faithful adherents fought bravely from the raised mounds that commanded the trenches.*

§ 68. 1. 476. οἱ βασιλεῖς: those mentioned in I v 2, II i 5. The Assyrian king fell in the action, as we learn from IV i l. 56.

1. 478. τὰς κεφαλὰς: l. 469.

1. 479. παρεκείλυντο, sc. μάχεσθαι.

§ 69—§ 70. *Cyrus, considering it unsafe to push his success against superior numbers, ordered his men to retreat with their face*

to the enemy, until they were out of range. They then re-formed with the regular and concerted action of a band of dancers.

§ 69. l. 480. τὰ γιγνόμενα 'what was going on'. καὶ εἰ βιάσαιντο εἶσω, 'even if they did force their way in'. Cf. Thuc. I 63, 1 δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν, VII 69, 4 βουλόμενοι βιάσασθαι ἐς τὸ ξέω, Demosth. Halonnes. p. 84, 25 εἰς τὰς πόλεις βιασάμενος.

l. 482. ἐπὶ πόδ' ἀνάγειν, *pedem referre, retrogredi facie hostibus obversa* (Bornemann), 'to retreat backwards', facing the enemy.

Cf. VII v 6, Arist. Aves l. 383 ἀναγ' ἐπὶ σκέλος, Polybios II 30, 4 ἀναχωροῦντες ἐπὶ πόδα, 68, 4 ὑποχωρεῖν ἐπὶ πόδα, VIII 16, 5 ἐπὶ πόδα ποιούμενον τὴν ἀναχώρησιν, XVIII 8, 4 (25, 4 Hultsch).

l. 483. καὶ πείθεσθαι : see cr. n.

§ 70. l. 483. ἔγνω τις ἄν : *cerneres*, the indefinite protasis 'had he been a spectator' being suppressed. Cf. VII i 38 ἔγνω ἄν τις, VIII i 33 ἐπέγνως ἄν ἐκεῖ.

l. 484. πεπαιδευμένους : l. 426.

l. 486. ἔξω βελῶν : l. 419. κατὰ χώραν, 'in their appointed place', explained by ὅπου ἔδει ἕκαστον αὐτῶν γενέσθαι. IV v l. 226, Oecon. x 70.

l. 487. μᾶλλον—ἀκριβῶς, not the same as ἀκριβέστερον, see n. to i l. 289. χοροῦ : see n. to I vi l. 221.



NOTES ON
THE
CYROPAEDEIA
OF
XENOPHON
BOOK IV





BOOK IV

CHAPTER I

§ 1. *After the victory, Cyrus remained for a short time with his 41 army, ready to give battle, but as the enemy declined to leave their entrenchment, he removed to a suitable distance, and encamped, taking precautions for security against a surprise.*

§ 1. l. 1. αὐτοῦ, *ibi*: I iv l. 3.

l. 2. ἔτοιμοί εἰσι, i.e. ὅτι αὐτὸς καὶ τὸ στράτευμα αὐτοῦ ἔτοιμοί εἰσι κτλ. HA. § 932, 2.

l. 3. τις: 'any one', i.e. the enemy. Cf. Hell. I v 15 παρέταξεν, εἴ τις βούλοιτο ναυμαχεῖν.

ἐξέρχονται is used as if εἶεν and not εἰσὶ had preceded. See G. *MT*: § 74, 1 Note 1 'The dependent verbs in indirect discourse may be changed to the Optative, even when the leading verb retains the Indicative: Anab. VI i 25 ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι'. For the converse where the dependent verb retains the Indicative when the leading verb is changed to the Optative see III ii l. 8. Gorham's translation 'if any *would* come out' is as misleading as his explanation of the mood is wrong. As to the form see cr. n.

ὡς, 'when'. ἀντεξήει: see n. to I iv l. 62.

l. 4. ἀπήγαγεν: I vi l. 473. ὅσον i.e. τοσοῦτον ὅσον, 'to such a distance as'. καλῶς ἔχειν: III ii l. 226, iii l. 186.

l. 5. φυλακὰς καταστησάμενος: III iii l. 254.

l. 6. σταδὺς εἰς τὸ μέσον: see G. § 191 note 6 and my note on I ii l. 37.

l. 7. συνεκάλεσε: III iii l. 259.

§ 2—§ 6. *His speech to the Persians in reference to the late action. After thanksgiving to the gods (in which all will of course join) for the glorious victory, for which offerings are due to them, he commends his army generally for their part in it, and promises to*

reward individuals according to their merits, when he has received his officers' reports (§ 2). He had himself been a spectator of the behaviour of Chrysantas, especially during their retreat from the enemy's camp, and he promoted him at once. He would suspend his judgment as to others for the present (§ 3—§ 4). They would now judge for themselves, from what they had recently observed, whether it answered best to fight or to run away (§ 5). They would all be better, if they bore in mind the events of the recent engagement. He bade them, after supper and libations to the gods, sing the hymn of victory (§ 6).

§ 2. l. 9. **πρῶτον μὲν** has no corresponding **ἔπειτα δέ** or **ἔπειτα**, but **ἐγὼ δέ** l. 13; the **μὲν** in l. 11 is resumptive of that in l. 9. **ἐπαινῶ**, *gratias ago*.

l. 10. **καὶ—δέ**: see n. to I i l. 16. **ὑμεῖς** sc. **ἐπαινεῖτε**.

l. 11. **σωτηρίας**: see note to III iii l. 262.

l. 12. **χαριστήρια**, 'thankofferings', VII ii 28, VIII vii 3. The word was originally an adjective, like **τελεστήρια**, 'thankofferings for success', **νικητήρια**, 'the festival of victory' VIII iv 1.

ὦν ἅν ἔχωμεν, 'out of whatever we have in our possession'; or **ἔχωμεν** may mean *possimus*, **ἀποτελεῖν** being understood. The genitive **ὦν** (= **τούτων** ᾶ), if partitive, cannot be dependent on **χαριστήρια** (Bigg), in that case it must be descriptive. Dindorf reads **ἀεὶ ἔχωμεν**, 'we have at the time'; for this meaning of **ἀεὶ** see n. to III iii l. 56, and cf. VII i 1, v i 1. **ἀποτελεῖν**: see note to I ii l. 56.

l. 13. **ἤδη**) (**ἐπειδὴν πύθωμαι**. Cf. l. 35, Anab. I iv 16 **ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ**).

l. 14. **ὑμῖν**: G. § 188, 3, HA. § 769.

l. 15. **ἄξιος**, sc. **ἐστίν**. **ἐπειδὴν πύθωμαι...πειράσομαι**: see note to IV v l. 104. **παρ' ὦν προσήκει** short for **παρὰ τούτων παρ' ὦν προσήκει πυθέσθαι**, i.e. from their officers.

l. 16. **τὴν ἀξίαν**, 'his due reward'.

l. 17. **ἀποδιδόναι**: see n. to l. 12.

§ 3. **τὸν ἐμοῦ ἐγγύτατα** sc. **ὄντα**, 'who was nearest to me' in the action.

l. 18. **Χρυσάνταν πυνθάνεσθαι οἷος ἦν**, 'to learn about Chrysantas...what manner of man he was', i.e. how he behaved: the anticipatory accusative, on which see note to I i l. 76.

l. 19. **τὰ ἄλλα**, sc. **ἐπολεί**. We should have expected **ἐποιεῖτε** rather than have been omitted.

1. 20. καὶ πάντες: see note to I vi l. 26.

1. 21. παρηγγύησα ἐπανάγειν, 'gave orders to retreat' from the Assyrian entrenched camp, III iii l. 482.

1. 22. ἀνατεταμένους τὴν μάχαιραν, 'though he had his sword lifted up'. Cf. VII i 34 ἀνατεταμένοι τὰς μαχαίρας.

ὥς παίσων: I iii l. 192 note. For ὥς with fut. participle ib. l. 148, G. § 277, 6 Note 2.

1. 23. ποιεῖν...ἐπραττεν: cf. V v 35, Hell. III iv 9 ἴσως σὺ καὶ 42 μᾶλλον εἰκότα ποιεῖς ἢ ἐγὼ ἐπραττον.

Chrysantas is characterised as a model of military obedience and discipline also by Plutarch Pelop. et Marcell. comp. c. 3 ἀγαμαὶ δὲ τὸν ἐν τῇ Παιδείᾳ Χρυσάνταν, ὃς διηρμένους κοπίδα καὶ παλεῖν μέλλων πολέμιον, ὥς ὑπεσήμενεν ἢ σάλπιγγι ἀνακλητικόν, ἀφείς τὸν ἄνδρα μάλα πρῶτος καὶ κοσμίως ἀνεχώρησεν, Quaest. rom. 39 p. 273 F, and by Epictetus Dissert. II 6, 15. Chrysantas was one of the Peers, described (II iii 5) as a man οὔτε μέγας οὔτε ἰσχυρὸς ἰδεῖν, but of much common sense, as shown in his advice that the booty ought to be distributed according to merit.

1. 25. ἐπισπερχῶς = μετὰ σπουδῆς (Hesychius), an unclassical word. παρηγγύα sc. ἐπανάγειν. ἔστ' ἔφθασεν...ποιήσας πρὶν...κατανοῆσαι, 'until he had got his division out of range (I iv l. 279), before the enemy became aware etc.' On the supplementary participle with φθάνειν see G. § 279, 4, HA. § 984.

1. 28. ἐπαφεῖναι, *immisisse*. This verb does not occur elsewhere in Xen. ὥστε *itaque, quocirca*, I iii l. 217.

1. 29. ἀβλαβῆς sc. ἐστὶ. διὰ τὸ πείθεσθαι, *propter obedientiam*.

1. 30. παρέχεται, *praestat*.

§ 4. 1. 31. ἐν ὁποίῳ χρόνῳ: *aggredientes hostes an retro cedentes (Fischer)*. σκεψάμενος...τότε: see note to I v l. 64, HA. § 976 b. περὶ ὧν...περὶ αὐτῶν: cf. I iv l. 238 οὐ...ἐκείνοι, V ii 8 ἀνθ' οὐ...ἀντὶ τούτου.

1. 33. ὡς ἐργάτην τῶν ἐν πολέμῳ sc. *δντα, ut strenuum in rebus bellicis*, 'as one efficient in the duties of the field', I vi l. 212.

1. 34. ἀρχεσθαι: I vi l. 247. χιλιαρχία: see note to II iv l. 16. He was only a *ταξίαρχος* before, I. 26.

1. 36. οὐδὲ τότε, 'not then either': see n. to II ii l. 43.

§ 5. 1. 37. ὑπομνήσαι (τόδε)...γάρ: see n. to III iii l. 267.

1. 38. τῇδε may be *deiktic*, pointing to the battle-field, or 'this', as fresh in their recollection. ἐνθυμούμενοι μήποτε

παύεσθε: G. § 279, HA. § 981. παρ' ὑμῖν αὐτοῖς, 'before yourselves' as judges, i.e. in your own minds. ἡ φυγή σώζει: cf. III iii 45.

1. 41. ῥᾶον ἀπαλλάττουσιν, *felicius discedunt*, 'come off more easily'.

Cf. Mem. I vii 3 αὐτὸς κακῶς τε καὶ αἰσchrῶς ἂν ἀπαλλάξειεν, III iii 6 πῶς δὴ ἀπ' ἡλλαχεν ἐκ τῆς ὁδοῦ; Cyneg. III 3 χαλεπῶς ἀπὸ τῶν κυνηγεσιῶν ἀπαλλάττουσι, de re eq. V 2 τοῦτο ποιῶν αὐτὸς ἂν ῥᾶστα ἀπαλλάττοι, Demosth. de cor. p. 246, 65 χεῖρον ἡμῶν ἀπ' ἡλλαχασι *deterius quam nos discesserunt*, Aesch. in Ctesiph. § 158 οὐδεὶς πώποτε καλῶς ἀπ' ἡλλαξε Δημοσθένης συμβούλῳ χρώμενος, Arist. Pac. 568 ἡ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον, Theophrast. περὶ λογοποιίας: οὐ μόνον ψεύδονται ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττουσι, Polyb. 18, 8 (25 ed. Hultsch), 2 τὸ δεξιὸν τοῦ Φιλίππου λαμπρῶς ἀπ' ἡλλαττε κατὰ τὸν κίνδυνον, IV 64, 7 ἀπραγοῦντες καὶ δυσchrήστως ἀπαλλάττοντες, Plut. Timol. c. 17 χαλεπῶς ἀπ' ἡλλαττον, Lucan Alex. c. 19 οὐ πονηρῶς ἀπ' ἡλλαξε, Merc. c. 24.

οἱ οὐκ ἐθέλοντες: Cyrus is thinking of the Assyrians; had the reference been general and indefinite, we should have had οἱ μὴ ἐθέλοντες: see G. § 283, 4.

1. 43. ἄριστα, *optime*. πείραν αὐτῶν ἔχοντες, *expertī ea*, 'because you have had trial of them': cf. III iii l. 278. ἄρτι γεγενημένου: HA. § 971 a.

§ 6. 1. 45. διανοοῦμενοι takes the place of the protasis or condition (= εἰ διανοοῖσθε): G. § 226, 1, HA. § 902.

1. 46. θεοφιλεῖς, *dis cari*.

1. 47. παιᾶνα ἐξάρχεσθε: in III iii l. 421 Cyrus is said ἐξάρχειν παιᾶνα, 'to lead off the paeon', and so the leader of the chorus is said ἐξάρχειν. Here the soldiers are said ἐξάρχεσθαι 'to lead off for themselves'.

1. 48. ἅμα, 'at the same time', while thus engaged. τὸ παραγγελλόμενον προνοεῖτε, 'have an eye to, attend to, the word of command', as becomes σώφρονas ἀνδρας. Cf. VI iii 7.

§ 7. Cyrus then rides to the camp of Cyaxarēs; they congratulate each other; having made his observations and offered his services to his uncle he returns to his own camp.

§ 7. 1. 49. ἦλασε: I iv l. 95, III iii l. 207.

1. 50. συνησθῆς ἐκείνῳ κοινῇ, *invicem ei gratulatus*, 'having exchanged congratulations with him'. Cf. III ii l. 167. It might also mean 'after congratulating him publicly'.

l. 51. ὡς εἰκός, sc. ἦν, *ut par erat*, or supplying ἐστὶ, *ut fit*.
 τὰ κεῖ for τὰ ἐκεῖ, quae in castris Medorum ab Cyaxare eiusque exercitu agerentur (*Fischer*).

l. 52. εἴ τι δέοιτο, 'whether he wanted anything (of him)'. Cf. I iv l. 7 note. ἀπήλαυνεν: III i l. 354.

l. 53. οἱ ἀμφὶ Κῦρον: see note to l. 70. μὲν δὴ: see note to I i l. 76.

l. 54. ὡς ἔδει: cf. VII ii 1, 5.

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§ 8. *Demoralisation of the Assyrian army: some make their escape from the camp under cover of night. The allies are dispirited at seeing the leading nation so helpless and void of resource, and so abandon the camp.*

§ 8. l. 56. ἅτε τεθνηκός τοῦ ἄρχοντος, *quippe occiso rege*. See III iii l. 476 and for ἅτε with participle denoting the cause or ground of an action—as stated on the authority of the writer—cf. v l. 46, VI iv 4, VII i 31.

l. 57. τῶν βελτίστων sc. τεθνηκότων.

l. 61. αὐτῶν sc. τῶν Ἀσσυρίων, who are afterwards referred to as τὸ ἡγούμενον φύλον (l. 63) 'the leading race'.

l. 63. ὅτι...διέφθαρτο τὰς γνώμας, 'the fact that they had lost their wits', 'were void of counsel and at their wits' end' (*Holland*), not 'was broken in spirit' (*Bigg*).

Cf. Hom. II. xv 128 μαινόμενε, φρένας ἤλε, διέφθορας, Demosth. c. Olympiod. § 52 p. 1182, 3 διέφθαρται καὶ παραφρονεῖ, Isocr. Panath. § 32 τοὺς μὴ διαφθειρομένους ὑπὸ τῶν εὐπραγιῶν μηδ' ἐξισταμένους αὐτῶν, § 196 τὴν φρόνησιν διαφθαρεῖσι, ἐμὲ δὲ διεφθάρθαι καὶ παντάπασιν εἶναι μῶρον, ad Demonic. § 32 ἡ ψυχὴ πολλὰ σφάλλεται διαφθαρείσης τῆς διανοίας, ib. ὅταν ὁ νοῦς ὑπὸ τοῦ οἴνου διαφθαρῇ, Lysias c. Andoc. § 22 p. 105 πῶς οὐ θεῶν τις τὴν τούτου γνώμην διέφθειρε; Eur. Hel. 1190—2 πότερον...φάτιν τιν' οἴκοθεν κλύουσα λύπη σὰς διέφθαρσαι φρένας; Or. 296 τὸ δεινὸν καὶ διαφθαρὲν φρενῶν... παραμυθοῦ, 1 Ep. ad Timoth. vi 5 παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν.

l. 64. οὕτω δὴ, 'under these circumstances then', sc. ὁρῶντες ταῦτα l. 60.

§ 9. *Cyrus with his Persians enters the enemy's camp first, where they found an ample supply of sheep and oxen and wagon loads of viands. They are followed by Cyaxarês with his Medes.*

§ 9. l. 66. ἔρημον sc. ὅν, 'was seen to be abandoned' 'seemed abandoned' (*Watson*).

1. 67. διαβιβάζει πρώτους, '*traducit primos*', 'marches them first of all across' the trench which ran round the Assyrian camp. Cyrus had still with him the 24,000 Armenians (III ii 2) and the 4000 Chaldaeans (III iii 1).

1. 68. πολλά μέν...πολλὰ δέ, an anaphora: see n. to I i 3.

1. 69. ἀγαθῶν, *cibi et potus*, 'good cheer': iv l. 17, v ii 24.

Bekker Anecd. p. 324 Ἀγαθά: ἐπὶ τῶν πρὸς ἀπόλαυσιν καὶ εὐωχίαν σιτίων καὶ ποτῶν ἐχρήσατο Ξενοφῶν τῇ λέξει. Cf. Arist. Plut. 1120 πρότερον εἶχον παρὰ ταῖς καπηλίσιν πάντ' ἀγαθά, Ach. 783, 976, 982, Eq. 1218, Vesp. 1304, Pac. 538, 999, Av. 734 κοπιᾶν ὑπὸ τῶν ἀγαθῶν ('to be surfeited with good things'), Eccl. 838, 1139.

1. 70. ἐκ τούτου...ἤδη, 'immediately after this'. οἱ ἀμφὶ Κναξάρην Μῆδοι, 'Cyaxarês and the Medes', l. 53, HA. § 791.

§ 10. After dinner Cyrus called the Persian taxiarchs round him and expressed to them his own regret at having allowed the enemy to slip through their hands, with the object of eliciting their several opinions.

§ 10. 1. 73. οἶα καὶ ὅσα: see note to I iii l. 42.

1. 74. ἀφεῖναι, *dimittere*, 'to let slip out of our hands'.

1. 75. ἀποδεδράκασιν, *clam aufugerunt*, ut nescias quo quis fugerit: ἀποπεφεύγασιν would mean *effugerunt*, ut quis non possit eos deprehendere. Cf. Xen. Anab. I iv 8 οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπη ἔρχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον, II ii 13 ἀποδρᾶναι ἢ ἀποφυγεῖν i.e. *fuga clandestina aut aperta*.

1. 76. οἷτινες...φεύγουσι, *qui fugiant*, 'men (indefinitely) who make their escape'. HA. § 699 a, Madv. § 105 d.

1. 77. τούτους, an emphatic repetition of the (suppressed) antecedent: see note to I iii l. 115. Observe that the first αὖ belongs to οἷοιτο, the second to μεῖναι, 'could suppose that they would stand their ground', cf. III iii l. 327, l. 452.

1. 78. ἰδόντας=εἰ ἴδοιεν. ἡμῶν ἄπειροι ὄντες, *nondum congressi nobiscum*.

1. 79. ἰπέμειναν, 'stood their ground', VII i 30.

1. 81. ὧν, partitive genitive after οἱ βέλτιστοι. οἱ πονηρότεροι ἐκείνων may mean either 'those who are worse than they (sc. οἱ βέλτιστοι) are' or 'those of them who are worse'.

§ 11—§ 12. To a suggestion that they should immediately go in pursuit of the foe, Cyrus replies that they had not horses enough: the

best and bravest of them were mounted. Being urged to go and tell Cyaxarês his wants, he bade them all come with him. They press their suit with such arguments as fitted the occasion.

§ 11. l. 83. τί οὐ διώκομεν; see note to II i l. 26. καταδήλων γε οὕτω τῶν ἀγαθῶν ὄντων, *cum spes praedae tam certa s. manifesta sit* (Sturz).

l. 84. καὶ ὅς, 'and he' sc. Cyrus. See note to I iii l. 92. προσδεόμεθα: II iv l. 88.

l. 86. καιρὸς ἦν, 'it would have been important': see note to 44 III iii l. 129, Kr. 53, 2 A 7, Madv. § 118 a.

l. 87. ὁχοῦνται: v 58. See cr. note. τρέπεσθαι, *in fugam compellere*, II iii l. 136. σὺν τοῖς θεοῖς: see note to II i l. 144.

l. 88. ἱκανοί sc. ἐσμέν.

§ 12. l. 92. οἷα ἐπιτήδεια ἐδόκουν εἶναι ὑπὲρ ὧν ἐδέοντο, *qualia ad rem quam cupiebant obtinendam accommodata esse arbitrantur*. Be careful not to translate ἐδόκουν by *videbantur*, as Nitsche does, as if it were ἐδόκει.

l. 93. ὑπὲρ ὧν (=τούτων ᾧ) ἐδέοντο, 'with a view to the subject of their suit'.

§ 13. The refusal of their petition by Cyaxarês had to some extent the appearance of jealousy, though his motives may have been mixed, and he may have thought it as well not to risk another battle; he and the Medes were just then engaged in feasting in celebration of the victory.

§ 13. l. 94. ἐκείνοι, Cyrus and his officers. ἥρχον τοῦ λόγου, *primi mentionem eius rei fecerunt*, 'were the first to make the proposal', cf. VI i 6. Cyaxarês, as commander in chief, ought not to have waited for them to urge him.

l. 95. ὥσπερ ὑπέφθόνει, *quasi subinvidebat*, 'felt, as it were, somewhat jealous': cf. iii l. 14 ὥσπερ κατεμέμφετο, Ar. Nub. 1276 τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς (not to be translated 'as if he felt some degree of jealousy' Gorham).

l. 97. περὶ εὐθυμίαν ἐτύχανεν ὧν, 'was, as it chanced, engaged in making merry'. Cf. Hell. II ii 4 οὗτοι μὲν περὶ ταῦτα ἦσαν, viii 18, VI i 1, Anab. III v 14 ἀμφὶ τὰ ἐπιτήδεια ἦσαν, and for εὐθυμία v l. 37.

l. 98. τὸ αὐτὸ ποιοῦντας sc. περὶ εὐθυμίαν ὄντας. δ' οὖν, resumptive after the digression, 'anyhow', 'be that as it may', (whatever his motives may have been) it is certain that etc.' See my n. to Plutarch *Themist.* 26, 2 l. 15.

§ 14—§ 18. 'It is a principle' he says 'with you Persians not to be extravagantly devoted to any pleasure: now the greatest possible pleasure is success; we ought therefore to be content with a moderate portion of success, and not too greedy of fresh triumphs, lest we lose the fruits of the earlier ones. Had the enemy fled because they were inferior to us in number, it might have been safe to pursue them, but our victory was gained over a small fraction only of them, and the rest know nothing about us: but if we drive them to despair, we may compel them to fight bravely against us, attacking us in separate detachments. Besides, I should not like to disturb the festivity of the Medes by a call to arms'.

§ 14. l. 99. ἀλλ', *at*, serves to introduce an objection at the beginning of a sentence; see note to II i l. 117.

l. 100. μηδὲ πρὸς μίαν, stronger than πρὸς μηδεμίαν: see note to II i l. 193.

l. 101. ἀπλήστως διακεῖσθαι, 'to be insatiably disposed', I iv l. 4.

l. 102. τῆς μεγίστης ἡδονῆς...μάλιστα...ἐγκρατῇ εἶναι, 'the higher the pleasure, the greater the advantage of moderation in the enjoyment of it'. Cf. I ii 8.

l. 103. πολὺ μάλιστα: II i l. 121.

§ 15. l. 106. αὐτήν, *sc.* τὴν μεγίστην ἡδονήν.

l. 108. ἄλλην καὶ ἄλλην, 'first one and then another' (success).

l. 111. παύσασθαι πλέοντας, 'to give up voyaging', G. § 279, I, HA. § 981. ἀπολέσθαι is exegetical of ἀπερ...πεπονθέναι. Cf. III iii l. 198 ὅπερ ποιοῦσιν...περιβάλλονται. πολλοὺς δέ...ἀποβαλεῖν depends upon λέγουσι; observe the transition from a relative to an independent clause.

l. 112. καὶ τὴν πρόσθεν ἀποβαλεῖν, 'lost the fruits of their former victory as well', besides missing the second which they aim at (ἐφίενται).

§ 16. l. 113. καὶ γάρ, *etenim*.

l. 114. ἥττους, 'inferior in numbers'.

l. 115. νῦν δέ, 'as it is', 'as the case stands', commonly used in contradicting the protasis of a hypothetical proposition; cf. VIII iii 32. πόστω μέρει, *quota parte*, 'with how small a part'.

45 l. 117. ἄμαχοι 'out of the action'. It bears a different meaning in VI i 36.

l. 120. ὅπως μὴ ἀναγκάσομεν, *vide ne cogamus*, 'mind we don't compel them'. See note to I iii l. 210.

1. 121. *κἄν* for *καὶ ἄν* (= *εἰάν*). ἀγαθοὺς γενέσθαι, 'to quit themselves, behave like, brave men'.

§ 17. 1. 123. *σῶσαι* sc. *γυναῖκας καὶ παῖδας ἐπιθυμοῦσι*.

1. 124. *καὶ αἱ σῖες*, 'even swine'; on the generic article see HA. § 659. *ἐπειδὴν ὀφθῶσι*, 'after they have been discovered', II iii l. 189, G. MT. § 20 Note 1.

1. 125. *αὐτῶν* depends on *τέκνων*.

1. 126. *φύγει*: observe the transition from the plural *αὐτῶν* to the singular, 'the mother, whose young are being hunted'. *μία*) (*πολλὰ* l. 125.

1. 127. *ἔται*: I vi l. 405. *λαμβάνειν* sc. *τι τῶν τέκνων*.

§ 18. 1. 128. *κατακλείσαντες ἑαυτοὺς εἰς ἔρμα*: i l. 6.

1. 129. *ταμιεύεσθαι*, *potestatem nobis fecerunt promendi arbitratu nostro*: see note to III iii l. 345.

1. 131. *χωρὶς γενόμενοι*, *in agmina plura divisi*. κατὰ πρόσωπον, *a fronte, ex adverso*.

1. 132. *νῦν*: sc. *ἡναντιοῦντο*. ἐκ πλαγίου, 'on both flanks', V ii 1.

1. 134. *οὐδ' ἂν ἐθέλοιμι*, 'I should not like either'.

1. 135. *εὐθυμουμένους* i.q. *περὶ εὐθυμίαν ὄντας* l. 97.

1. 136. *ἐξαναστήσας*, 'making them get up', 'disturbing them'.

κινδυνεύοντας: G. § 277, 3, HA. § 969 c.

§ 19—§ 24. *Cyrus answers the objections of Cyaxarês. He wishes for volunteers only to go with him: pursuit of the main body of the enemy is not his object, but to capture stragglers or laggards. They had a laudable desire not to return home empty-handed, having come so long a distance, and not to be entirely dependent upon Cyaxarês. The king thereupon gives his consent and sends Artabazos to induce the Medes to volunteer for this special service under Cyrus.*

§ 19. 1. 137. *ὑποβαλόν*: II ii l. 10.

1. 138. *τοὺς ἐθέλοντας*=*τοὺς βουλομένους*. Cf. l. 157, II iv l. 255. *τῶν σὼν φίλων τούτων*, the Median officers, of whom he speaks rather contemptuously. *ἂν...ἤκοιμεν*, 'we should return'.

1. 140. *ἄγοντες ἐφ' οἷς εὐθυμήσεσθε*, *afferentes ea quibus omnes lactemini*; the word is evidently chosen with reference to the remark of Cyaxarês l. 135. *τὸ πλῆθος*, 'the main body') (opposed to detachments of it (*ἀπεςχισμένον* and *ὑπολειπόμενον*).

1. 141. *οὐδὲ διωξόμεθα*, 'we shall not even pursue', so far from risking an engagement with him (*κινδυνεύοντας λένα*).

l. 144. καὶ ἡμεῖς...καὶ σύ: on the double καὶ see note to I v l. 36.

§ 20. l. 145. ἐδέου: see note to III iii l. 1.

l. 146. δίκαιος εἰ ἀντιχαρίζεσθαι, 'it is fair that you should return the obligation to us', the usual personal for impersonal construction, HA. § 944 a.

46 l. 147. ἵνα...μὴ εἰς τὸν σὸν θησαυρὸν ὀρώμεν, 'that we may not look to your treasury for support'. See note to II iv l. 88, Oecon. II l 57 and cf. Anab. VI i 17 εἰσῆει αὐτοὺς, ὅπως ἂν καὶ ἔχοντές τι ('not empty-handed') οὐκ ἄδε ἀφίκοντο.

§ 21. l. 149. γὰρ μέντοι, *certe tamen*, 'however', II i l. 111, VII v 53.

l. 150. καὶ χάριν...εἰδείην ἄν, 'I should (not only permit it but) also feel obliged to you'. For εἰδέναι χάριν see note to I iii l. 157.

l. 151. σύμπεμψόν μοι, G. § 187, HA. 775.

l. 152. ἔφη sc. Cyrus. ἀξιοπίστων: *ita dictorum propter auctoritatem, quia orationi eorum fidem habituri erant milites (Fischer)*. τούτων, G. § 83 Note 2, HA. § 274. ὃς ἔρει, the Greek substitute for the Latin relative with the subjunctive (*qui dicat*) in a final clause. ἄν=ἂ ἄν.

l. 153. λαβών, 'with': I iv l. 156.

§ 22. l. 154. ποτέ: I iv 27 f. Cf. VI i 9.

l. 157. καὶ λέγε σύ, ἔφη sc. Cyaxarês, speaking to Artabazos. τὸν ἐθέλοντα: see note to l. 138.

§ 23. l. 159. εἶπε, to Artabazos. νῦν δὴ, *nunc demum*, 'now, if ever'. εἰ, 'whether', G. § 282, 4, HA. § 1016.

l. 160. ἀληθῆ: III i l. 201. ἔφης: I iv 28. The proper Attic form is ἔφησθα, see Rutherford *New Phrynichus*, p. 226.

ἡδεσθαι θεώμενος: G. § 279, 1, HA. § 983. οὐκ οὐν ἀπολείψομαι γὰρ σου...εἰ τοῦτο λέγεις, 'I will not, then, leave you, if this is what you mean', when you say that my sincerity will be put to the proof. For οὐκ οὐν cf. VII v 73 and see HA. § 1048, 2 a.

l. 162. οὐκοῦν καὶ ἄλλους προθύμως ἐξάξεις; 'will you then exert yourself to get others also to come on the expedition?'

l. 164. σέ is the subject, ἐμέ the object of the infinitive.

l. 165. καὶ ἐκπεμφθεῖς, (not only urged by Cyrus but) 'also commissioned by Cyaxarês'. τά τε ἄλλα: see l. 157 τὸν ἐθέλοντα εἶναι μετὰ Κύρου.

l. 167. ἀπολείψοιτο: see note to I v l. 34.

1. 168. καὶ τὸ μέγιστον: see note to III i l. 5. ἀπὸ θεῶν γεγονότος, as a Περσείδης: see n. to I ii l. 4, Introd. p. xvi and cf. VII ii 24.

CHAPTER II

§ 1—§ 8. *While Cyrus was employed in getting volunteers among the Medes, two legates arrive from the Hyrcanians—a people subject to the Assyrians and who occupied the same relative position towards them, as the Skiritae did towards the Lacedaemonians, and brought up the rear of their army, marching together with their families, according to the usual custom of most Oriental nations. Seeing the general despondency in the Assyrian army, consequent upon their defeat and the death of their king, they thought it a good opportunity to throw off their yoke, and offered to go over to Cyrus and join in the pursuit. They promise to give hostages, as an earnest of their sincerity, and Cyrus pledges himself to treat them as trustworthy friends.*

§ 1. 1. 1. θεῶς πως, *divinitus quodammodo*, = θεῶς τινι μοίρᾳ, 'by some special providence', I i l. 2.

1. 2. Ὑρκανίων: see note to I i l. 58. ἄγγελοι, only two, according to § 17.

1. 4. ἔθνος οὐ πολὺ: this is a misstatement, see the quotation from Rawlinson in note to I v l. 24.

1. 5. εὖιπποι, 'well-horsed', or 'good riders', v v 5, Hell. iv ii 5.

1. 7. ὥσπερ καί: l. 49, see note to I vi l. 146.

τοῖς Σκιρίταις: in the Lacedaemonian army the Skiritae formed a separate body (also called λόχος Diod. Sic. xv 32), of whom there were 600 in the Peloponnesian war (Thuc. v 67). In marches they went in front, in the camp they occupied the extreme place (Xen. Rep. Lac. xii 3, xiii 6), and in the battle they formed the left wing. They were particularly employed when a rapid change of position, or a vigorous attack, such as storming of heights etc., was required (Xen. Hell. v iv 52, 53); they were often at the post of greatest danger. Originally, doubtless, they were, as they were called, inhabitants of the district Skiritis, on the confines of Laconia, towards Parrhasia; their rights and duties appear to have been defined by agreement; their mode of fighting was also perhaps Arcadian. C. O. MÜLLER, *History etc. of the Doric race*, Engl. Tr. Vol. II p. 258. Diod. Sic. xv 32 ὁ δὲ Σκιρίτης καλούμενος λόχος παρὰ τοῖς Σπαρτιάταις οὐ συντάττεται μετὰ τῶν ἄλλων, ἀλλ' ἰδίαν ἔχων σύστασιν μετὰ τοῦ βασιλέως ἵσταται καὶ παραβοηθεῖ τοῖς αἰὲς θλιβομένοις μέρεσι.

συνεστὼς δ' ἐξ ἐπιλέκτων ἀνθρώπων μεγάλας ποιεῖται ῥοπὰς ἐν ταῖς παρατάξεσι καὶ κατὰ τὸ πλεῖστον αἴτιος γίγνεται τῆς νίκης.

1. 9. καὶ δὴ καὶ τότε, 'and on that particular occasion'.

ὀπισθοφυλακεῖν, 'to form the rear-guard'.

47 1. 10. ὥς, *circiter, admodum*, 'about', v l. 78.

1. 11. πρὸ αὐτῶν, *prius quam ipsi* (not *pro ipsis*) *hoc (periculum) sustinerent*.

§ 2. 1. 12. ἅτε μέλλοντες, I iii l. 33, II ii l. 26.

1. 13. τοὺς οἰκέτας, not *famulos* as in I i 1, iv 13, but *domesticos*, i.e. uxores, liberos, servos. ὑστάτους, predicate adjective, 'hindmost'.

1. 14. γὰρ δὴ, 'for, as a matter of fact', I ii l. 64. Herodotus refers to this custom VII c. 3, cf. Q. Curt. IV xiv 11.

1. 15. ἔχοντες, 'with': see n. to I ii l. 121. οἱ πολλοί: in partitive apposition to οἱ κατὰ τὴν Ἀσίαν, G. § 137 Note 2, HA. § 624 d. μεθ' ὧνπερ, i.e. *τούτους μεθ' ὧνπερ*.

§ 3. 1. 17. Observe the change of mood in the indirect discourse from the indicative in οἷα πάσχουσιν to the optative in καὶ ὅτι τεθναίῃ. The former is the more vivid form of expression. G. *MT*. § 70, 2 Rem. 1, HA. § 933. Observe also the change of construction from ἐννοηθέντες, which should have been followed by ἐνόμισαν or some verb equivalent in meaning, to ἐνθυμονμένοις which is followed by ἔδοξεν. Cf. VI i 31 βουλόμενος...ἔδοξεν αὐτῷ, III ii l. 135 note.

1. 18. τεθναίῃ, *occisus esset*, i l. 56. This optative is found in Hell. IV iii 10, VII i 32, and Cobet proposes to restore it for τεθνάναι in IV iii 1. See his *Nov. Lect.* p. 322. ὁ ἄρχων: i l. 56. ἡττημένοι εἶεν sc. οἱ Ἀσσύριοι.

1. 20. ἀθύμως ἔχοιεν = *ἄθυμοι εἶεν*. ἀπολείποιεν sc. αὐτούς. ἐνθυμονμένοις: there is a similar transition from the present to the aorist participle in VII ii 24 ἀγνοῶν...ταῦτ' οὖν ἀγνοήσας.

1. 21. καλὸν εἶναι, *opportunitum esse*. Cf. v iii 9 καλῶς ἔχειν.

οἱ ἀμφὶ Κῦρον, *Cyrus cum suis*. Cf. i l. 53.

1. 22. συνεπιθέσθαι, *una aggredi Assyrios*.

1. 23. ἀπό, 'by means of', 'because of'.

1. 24. μέγιστον ηὔξητο, 'had grown great', proleptic or anticipatory predicate = ὥστε μέγιστον εἶναι. ARN. § 643, G. § 166 Note 4.

Cf. Demosth. 2, 5 τούτοις ὁ Φίλιππος μέγας ἡξήθη, 9, 21 μέγας ἐκ μικροῦ Φίλιππος ἡξεται, Plato Timae. p. 72 D μέγας καὶ ὕπουλος αὐξάνεται, Protag. 327 C οὗτος ἂν ἐλλόγιμος ἡξήθη, Thuc. II 75 ἤρετο τὸ ὕψος τοῦ τείχους μέγα, Aesch. Agam. 751 μέγαν τελεσθέντα ὄλβον.

§ 4. 1. 26. σφεῖς, *ipsi*, indirect reflexive. See Cobet *Nov. Lect.* p. 237, 475, 498, *Var. Lect.* p. 107.

1. 27. ὑπάρξοιεν: see note to I v l. 34.

1. 28. διηγούντο τὰ τῶν πολεμίων ὥς ἔχοι: anticipatory accusative, on which see n. to I i l. 76.

1. 29. μάλιστα, 'above all things', to be taken with ἐπαίρειν.

§ 5. 1. 30. ἄν...καταλαβεῖν, *esse assecuturos*.

1. 32. μάλα συμφοράν, 'a great misfortune'. Cf. Hell. v iv 14 μάλα χειμῶνος ὄντος, II iv 2 μαλ' εὐημερίας οὔσης, VI ii 39 μάλα στρατηγόν.

1. 34. ὥς μέγιστον φρονεῖν ἐπὶ σφίσιν, *magnificentissime sentire de sese*, i.e. sua et suorum virtute.

§ 6. 1. 35. ἔωθεν...πορεύοιντο: Persae ante ortum solem exercitum non movebant, teste Curtio III 3. Cf. Herod. VII 54 (*Hutchinson*).

εὐζωνοί: Morier, *a second Journey through Persia*, p. 209 quoted by Dindorf: He (the Persian *ekapper* or courier) wore a long linen bandage that was tightly wound about him in many folds, which the Persians say is of great support to the body. This will perhaps explain what Herodotus means by εὐζώνων ἀνδρῶν. If it be intended to denote a man on foot, the many bandages with which the Persian *coissids*, or foot messengers, bind themselves, will also afford a good illustration. They are generally so tightly zoned that they can scarcely stoop, and they also bandage their legs and tighten their trowsers, to be less encumbered in walking. Cf. l. 107, II iv l. 200.

For the position of εἰ cf. l. 83 and see note to I vi l. 96.

1. 36. ὑπό, *prae, propter*. Cf. I iv l. 174, III i l. 233. σχολῇ, *lente, non prompte*, more hominum otiosorum.

1. 37. αὐτούς sc. the Assyrians. τὴν προτέραν νύκτα, 'last night', when the Assyrians fled from their camp.

§ 7. 1. 39. ἔχετε οὖν ὦν λέγετε πιστόν τι ἡμᾶς διδάσκειν, 'can you put in any guarantee of your statements for our assurance that you speak the truth?'

πιστόν = *fidei pignus*, cf. III i l. 250.

1. 41. ἐλάσαντες: III iii l. 205.

1. 42. **μόνον...πιστὰ θεῶν πεποίησο**, 'only make us once for all solemn pledges and give the right hand'. The Perfect Imperative of the second person is rare; when it is used it seems to be a little more emphatic than the Present or Aorist; e.g. *ἡ ἐσὺ τόνδε δέδεξο* II. v 228, *πέπαυσο* 'stop! not another word'. G. MT. § 18, 2 Note 2. Cobet *Mnemos.* Vol. III p. 390 regards the word as a gloss, the proper Greek phrase being *πιστὰ δοῦναι καὶ λαβεῖν*. For *πιστὰ θεῶν* cf. the similar expression *ὄρκος θεῶν*, 'an oath by the gods', II iii l. 95, Soph. Oed. R. l. 647.

1. 43. **δεξιὰν διδόναι** was a symbol of the most solemn promise: cf. Ctesias fr. 9 *Ἀμόργην φίλον τούτοις, τῶν δεξιῶν ἐμβαλλομένων, ἐποιεῖτο*, Soph. Phil. 813 *ἐμβαλλε χειρὸς πίστιν*, Diod. Sic. xvi 43, 4 *ἔστι ἡ πίστις αὕτη βεβαιοτάτη παρὰ τοῖς Πέρσαις*. Hence it is used for the promise itself, as in v i 22, *Anab.* II iv i *δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνησικακήσειν βασιλέα κτλ.* **τοῖς ἄλλοις** 'to the rest of our people'. **τὰ αὐτά:** sc. *τὴν δεξιάν*.

§ 8. 1. 45. **ἡ μὴν:** note to II iii l. 96. **ἐμπεδώσωσιν:** III i l. 203, v i 22 *τοὺς ὄρκους καὶ τὰς δεξιὰς ἐμπεδώσω*.

1. 46. **ὥς=ὥστε:** see index to Vol. I p. 354 b.

1. 47. **μείον ἔχειν παρ' ἑαυτῷ**, 'to have less (be in an inferior position) in his judgment'.

1. 48. **ἔστιν ἰδεῖν**, 'one may see'.

1. 49. **ἀρχὰς ἔχοντας**, 'holding high posts'. **Περσῶν**, partitive genitive dependent on οἱ: see n. to I vi l. 509.

1. 50. **ἄξιοι εἶναι** sc. *τοῦ πιστεύεσθαι καὶ ἀρχὰς ἔχειν*.

§ 9—§ 14. *The Hyrcanian legates wait until the army is ready to march. Nearly all the Medes volunteer, except those on the staff of Cyaxarès. The order of the pursuit. The two Hyrcanians act as guides. Cyrus is satisfied with their assurances, without waiting for the promised hostages.*

§ 9. 1. 51. **ἔτι φάους ὄντος**, l. 184, *κατὰ φῶς* III iii l. 187.

1. 53. **ὥσπερ εἰκός** sc. *ἦν, ut par erat*, nam imperator eorum erat Cyrus et centuriones ipsi auctores exstiterant Cyro ut Assyrios persequeretur (*Fischer*).

§ 10. 1. 56. **φίλοι γενέσθαι:** I iv 11.

1. 58. **χάριν εἰδέναι:** see note to I iii l. 157.

1. 59. **ἐλπίδας ἔχοντες** a variation for *διὰ τὸ ἐλπίδας ἔχειν*.

1. 60. **ἔτι=ποτέ**, 'yet', 'at some future time'. Cf. *ποτέ ἔτι* VII i 11.

1. 61. ἰσχυρῶς (not 'certainly', as Gorham translates it, but) *vehementer, valde*, belongs to μέγαν and εὐτυχῇ; see Index to Vol. I p. 324 b.

1. 62. εἴ τι ἀγαθόν τῷ ἔπραξεν...ἐβούλοντο, 'whatever kind service he had done for any of them, they were anxious to repay the favour'. Observe the transition from the subordinate or participial to the independent and coordinate clause, as in II iii l. 57, III iii l. 78.

1. 63. πολλοῖς δέ...διεπέπρακτο, a parenthetical clause, explanatory of the preceding. For the allusion see I iv 13, and for the meaning of διαπράττεσθαι note to I iv l. 9, v l. 89.

1. 65. λόγος διήλθεν, 'a report spread abroad'; Anab. I iv 7 διήλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος, but in Thuc. VI 46, 4 διήλθεν ὁ λόγος.

ἐπί: see n. on I vi l. 137.

§ 11. 1. 66. ἀγαθά, 'booty'. καὶ τοῦ λαβεῖν τι ἕνεκα, 'with the object among other things (καί) of getting something'.

1. 68. σκηνοῦντες, 'feasting': see i l. 96 and cf. v l. 42, II iii l. 4 with note.

1. 69. οἱ τούτων ὑπήκοοι, 'those who were under their command': cf. l. 4.

1. 70. φαιδρῶς: III iii l. 426. ἄτε...ἐξιόντες: III iii l. 421.

1. 71. ἐθελούσιοι, unclassical. The proper Attic word is ἐκούσιοι.

1. 72. χάριτος ἕνεκα=χαριούμενοι. So πρὸς χάριν Mem. 49 VI iv 4, ἐν χάριτι Oec. VIII 10.

§ 12. 1. 72. ἐπεὶ ἔξω ἦσαν, *cum egressi essent* (e castris). Cf. v l. 14, III iii l. 406.

1. 73. πρῶτον μὲν corresponds to ἐκ τούτου l. 81.

1. 74. μάλιστα μὲν, 'first and foremost' answers to ἔπειτα δέ, as in Soph. Oed. R. v. 647 μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεὶς θεῶν, ἔπειτα κάμει. Μάλιστα is frequently thus used to denote what stands first among one's wishes, see Jebb on Soph. Oed. R. v. 926.

1. 75. αὐτοῖς καὶ σφίσιν: Μήδοις καὶ Πέρσαις. δυνασθῆναι κτλ. 'might be in a position to make a grateful recompense'. On the Ionic form ἐδυνάσθην see note to I i l. 67.

1. 76. τέλος, 'in conclusion', I iv l. 1.

1. 77. ἐκείνους: the Median cavalry. The reason for this order of march is seen in v iii 37.

l. 79. ὅπου ἄν...ἐπίσχωσι τῆς πορείας, 'wherever they cease from their march', HA. § 748. Cf. Arist. Av. 1200 ἐπίσχωες τοῦ δρόμου. ἐνετείλατο αὐτοῖς...τινάς, *iussit eorum aliquos ad se equitando accedere*.

l. 80. τὸ αἰὲν καίριον, *occasionum momenta*: see note to III iii l. 56.

§ 13. l. 81. ἐκ τούτου answers to πρῶτον μὲν l. 73. ἐκέλευε: cf. l. 187, l. 250, and see n. to III iii l. 1.

l. 82. καὶ οἷ and l. 85 καὶ τόν: see n. to I iii l. 92. τί δέ; 'what!' in a question of surprise, III i l. 103.

l. 83. τοὺς ὁμήρους is governed by ἀγάγωμεν; for its position before the conjunction cf. l. 35, and note to I vi l. 96; or it may be the object of ἀναμενεῖς, see III iii l. 179.

l. 84. καὶ σύ, 'you also', as ourselves have received τὰ πιστά from you.

l. 85. ἀποκρίνασθαι...φάναι...ἔφη: see note on I iii l. 68.

l. 86. ἐννοῶ γάρ: 'no (i.e. οὐκ ἀναμενῶ), for I consider etc.'

l. 90. οὕτω...ἔχειν ὥς...ἔσεσθαι: 'that we are so circumstanced that we shall not be in your power, but rather (so please the gods) you are (absolutely) in ours'. For the infinitive after ὥς see note to l. 46.

l. 92. καὶ μέντοι: see note to I iv l. 252.

l. 93. φατὲ ὑστάτους: this is not said by the Hyrcanians in their speech § 4, but the remark is Xenophon's in § 2. ἐπειδὴν ἴδητε, 'as soon as you shall have seen them': see note to III ii l. 12.

l. 94. οἱ ὑμέτεροί εἰσιν, 'that your party are' (in the rear), or 'that they (those in the rear) are yours', see HA. § 669.

§ 14. l. 99. ἀλλὰ μὴ.....μικράν τινα αὐτῶν οἶοιτο ῥοπήν εἶναι, 'but (all they feared was) lest Cyrus should fancy that their influence was but insignificant', 'as far as they were concerned, it made little or no difference' whether they joined him or stayed away. ῥοπή, *momentum*, 'something sufficient to turn the scale', hence 'influence', 'importance'.

καί...καί, 'whether'...'or'. So εἶ καὶ μιὰρως Arist. Eq. l. 800, καὶ δίκαια κἀδίκαι Ach. l. 373, καὶ δικάως κἀδίκως Plut. 233.

§ 15—§ 20. The Cyreian army are awed but encouraged by the appearance of a preternatural light, which enabled them to get over the ground quickly, so that they were in close proximity to the Hyrcanian army before dawn. One of the emissaries is sent by Cyrus

to tell his countrymen that, if they meant well, they must come to meet them with their right hands uplifted. Meantime the Medo-Persian army halted; the Median officers and Tigranês ride up to learn the cause and are instructed to receive the Hyrcanians according as they behaved. The latter greet them cordially and are at once admitted into confidence: they give information about the position of the headquarters of the Assyrians.

§ 15. l. 102. πορευομένων sc. αὐτῶν, HA. § 972 a. The gen. abs. is here used needlessly, since τῷ Κύρῳ καὶ τῷ στρατεύματι follow: see note to I iv l. 13 and cf. III iii l. 388.

l. 104. προφανές, *conspicuum*, a word not found elsewhere in 50 Xen. πᾶσι: G. § 187, HA. § 775.

l. 105. φρίκην πρὸς τὸ θεῖον, *horrorem erga numen divinum*, 'shuddering from religious awe', lit. 'at the divine power'. Cf. Theophrast. Ch. XVI ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία πρὸς τὸ δαιμόνιον, Athenag. Supp. p. Chr. I ἵνα τῷ πρὸς τὸν θεὸν δέει ἀπέχωνται τοῦ ἀδικεῖν. The word φρίκη is a poetical word, not found elsewhere in Xen.; Plato uses it twice.

l. 107. εὐζωνοί τε καὶ ταχύ, 'without encumbrance and with despatch', cf. V iii 24 and see note to l. 35.

l. 108. ἄμα κνέφα, *primo diluculo*, 'in the morning twilight'. Cf. ἄμα ἔφ, ἄμα ἦρι, ἄμα τῇ ἡμέρᾳ I ii 4.

The word κνέφας is found in this sense in Hell. VII i 15 and in Aristoph. Eccles. v. 290 πρὶ πάντων τοῦ κνέφους, cf. Vesp. v. 123 νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ, ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδι. It is generally applied to the evening twilight.

§ 16. l. 110. ὥς δ' ἔγνωσαν, καὶ τῷ Κύρῳ λέγουσιν, 'and when they perceived (that they were near the Hyrcanian army) they tell Cyrus also'. The καὶ is wrongly explained by Gorham.

l. 111. οἱ σφέτεροι, *sui*, 'their countrymen': see note to l. 94.

τῷ ὑστάτους εἶναι γινγνώσκειν, 'they knew it from the fact of their being hindmost and from the number of the fires they saw', G. § 188, I, HA. § 776.

§ 17. l. 113. τὸν ἕτερον αὐτῶν, 'one of the two'. αὐτούς, ipsos Hyrcanos.

l. 114. λέγειν, *iubere*, l. 157. ὑπαντάν: I iv l. 273. τὰς δεξιὰς ἀνατείναντας, as token of their friendly feeling. Cf. l. 134, VI iii 13, Herod. IV 136, VII 233, Thuc. IV 38, I τὰς χεῖρας ἀνέσεισαν.

1. 116. ὡς ἄν, 'according to whatever way', sc. as friends or foes.

1. 117. προσφερομένους, *se gerentes*, 'behaving themselves', as in VIII i 21 τοῖς μὲν δὴ μὴ παροῦσιν οὕτω προσεφέρετο, Anab. V v 19 οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν, and in Diodor. Sic. we find the expressions προσφέρεσθαι βιαίως, ἐπικεικῶς, μεγαλοπρεπῶς, πικρῶς, ὑπεροπτικῶς. The translation 'when he and his people saw them advancing' (*Watson*) is doubly wrong. Cf. l. 129.

1. 118. οὕτω δὴ, 'thus then it came to pass that', l. 67.

§ 18. 1. 119. ἐν ᾧ, III ii l. 21. 1. 120. τοὺς Ὑρκανίους ὅ,τι ποιήσουσιν=ὅ,τι οἱ Ὑρκάνιοι ποιήσουσιν: the anticipatory accusative, see note to I i l. 76.

1. 121. ἐπέστησε (ἐφιστάναι), 'caused to halt'; elsewhere as in VI i 22 this verb means *praeficere*. παρελαύνουσι, according to their instructions, see l. 80.

1. 123. ὅτι here introduces a direct quotation. VII iii 3.

1. 124. Ὑρκανίων στράτευμα is the predicate to the subject τοῦτο τὸ πλῆθλον (στράτευμα). Cf. l. 111.

1. 126. ἐρῶντες, *iussuri*, l. 114. ὑπαντιάζειν, an Ionic and poetical word, Hom. Il. VI l. 17.

1. 128. καθ' ὃν ἄν ἡ ἕκαστος, i.e. ἕκαστος (ὑμῶν) δεξιούσθω ἐκεῖνον αὐτῶν (τῶν Ὑρκανίων) καθ' ὃν ἄν ἡ, 'greet the man opposite to whomsoever each is', i.e. each greet the man in front of him.

1. 129. θαρρύνετε, sc. ne vos credant hostes esse (*Sturz*).

1. 130. τούτων...μηδένα λιπεῖν, 'to leave none of them alive'. Cf. l. 172.

1. 131. παρήγγειλεν, *ducibus Medorum et Tigrani*.

§ 19. 1. 133. παρήσαν *aderant*, not παρῆσαν *adveniebant*.

51 1. 134. εἶρητο, l. 126. οἱ Μήδοι καὶ Πέρσαι, 'the Medo-Persian army', HA. § 662.

§ 20. 1. 137. ἤδη, 'at once', 'from this moment'. πρὸς ἡμᾶς οὕτως ἔχειν=πιστεῦειν ἡμῖν.

1. 138. εἶπατε: the Attic forms of the aor. are

εἶπον	εἶπατον	εἶπομεν	εἶπέ	εἶπάτον	εἶπόντων
εἶπας	εἶπάτην	εἶπατε	εἶπέτω	εἶπάτων	
εἶπε		εἶπον			

ut a sit in secunda persona perpetuum, in primam et tertiam non admittatur. See Cobet *Nov. Lect.* p. 2.

1. 139. ἐνθα αἱ ἀρχαί εἰσι, 'the place where the officers are', 'the head-quarters', see note to III ii l. 78: αἱ ἀρχαί=οἱ ἄρχοντες also in I ii l. 144.

1. 140. τὸ ἀθρόον αὐτῶν, 'their main body' i.q. τὸ πλῆθος i l. 140.

1. 141. ὀλίγῳ: G. § 188, 2, HA. § 781. παρασάγγη sc. ἀπέχει II iv l. 181.

§ 21—§ 26. *Cyrus makes a speech to the Medo-Persian army and the Hyrcanians, in which he urges the importance of uniting at once in a vigorous effort against the enemy, before they had lost the prestige of victory. He directs the Hyrcanians to spread themselves out, so as to conceal the rest for as long a time as possible. He bids the officers leave the pursuit of the enemy to the younger men and not straggle but ride in close and compact array. A victory is often spoiled by greed for plunder; they must think only of securing their victory, and not of the spoils of victory.*

§ 21. 1. 144. πρὸς ὑμᾶς ὡς πρὸς συμμάχους: the order might have been ὡς πρὸς συμμάχους ὑμᾶς: see my note to I vi l. 35.

1. 146. νῦν, to be specially emphasized. ἐν τοιούτῳ, 'in such a (dangerous) conjuncture': see note to III iii l. 389.

1. 147. μαλακισάμενοι=εἰ μαλακισαίμεθα, *si ignave rem gesserimus*, 'if we act remissly', II iii l. 20, III iii l. 301.

1. 148. ἐφ' ᾧ ἤκομεν, 'the object for which (I vi l. 137) we are come'.

1. 149. τὸ καρτερόν ἐμβαλόμενοι, 'attacking with might and main': τὸ καρτερόν=καρτερῶς, as in Theocr. Idyll. I l. 41 κάμνοντι τὸ καρτερόν ἀνδρὶ ἐοικώς: so τὸ καλόν=καλῶς ib. III 3, 18. Dindorf after Breitenbach would translate 'putting our whole strength into our attack', on the ground that ἐμβαλόμενοι cannot be used for ἐμβαλόντες.

1. 150. αὐτίκα μάλα, 'right soon', I. 259, III ii l. 59, VIII iii 46. ὥσπερ...ἡύρημένων, 'as if they had been a parcel of slaves that have been caught in the attempt to abscond'. Cf. I vi l. 441.

1. 152. οὐδὲ ταῦτα, 'not even these', sc. τὸ ἰκετεῦειν and τὸ φεύγειν, *nec fugam nec preces cogitantes* sed timore stupentes et mente deiectos (*Schneider*).

1. 153. φρονεῖν: III iii l. 465. ἡττημένοι, 'as having been (once) defeated'.

1. 154. ἤξιν sc. ἡμᾶς.

1. 155. κατειλημμένοι ἔσονται, *diprehensi erunt*.

§ 22. 1. 157. τὸ ἀπὸ τοῦδε, 'for the time after the present', 'from henceforth': so v i l. 51, ἐκ τοῦδε v v 43.

1. 160. ἅπαντα...νομιζόντων, 'let them think that nothing else but etc.'; so that γέρρα καὶ κοπίδας καὶ σαγάρεις may be predicates to ἅπαντα. Breitenbach compares Ages. II 7 ὥπλισέ τε οὕτως ὡς ἅπαντα μὲν χαλκόν, ἅπαντα δὲ φοινικᾷ φαίνεσθαι.

σαγάρεις: the σάγαρις is in all probability the *khanjar* of modern Persia, a short, curved, double-edged dagger, almost universally worn (*Sir H. C. Rawlinson* ap. *Rawlinson's Herod.* Vol. I p. 351 note). It is not, as Bähr *ad l.* supposes, identical with the ἀκινάκης, because the latter is mentioned as a distinct weapon in *Herod. Bk IV ch. 70*.

§ 23. 1. 162. ὑμᾶς αὐτοὺς προπετάσαντες ἡμῶν, 'spreading yourselves out in front of (so as to mask) us'.

1. 164. ὅτι πλεῖστον χρόνον, 'for as long a time as possible', II iv l. 39, HA. § 651. ἐπειδὴν...πρὸς τῷ στρατεύματι γένωμαι, 'as soon as ever I shall have reached the enemy's army'. Cf. l. 93 and see G. MT. § 20 note 1.

52 1. 166. ἕκαστοι: Medes, Armenians and Hyrcanians. τάξιν ἱππέων, *turmam equitum*, centenos equites.

1. 167. χρῶμαι sc. αὐταῖς. μένων παρὰ τὸ στρατόπεδον, 'while I stay by the (enemy's) camp', the acc. for the dative, as I iv l. 228, VII i 39.

§ 24. 1. 169. ἀθρόοι ἐλαύνετε, 'keep together in close order, as you ride'. We should have expected either ἐλαυνόντων or ὑμεῖς οἱ ἄρχοντες.

ἀθρόω τινί, 'a compact body' of the enemy.

1. 170. ἀποβιασθῆτε, passive. The middle occurs in III i l. 178. ἐφίετε, *sinite*.

1. 171. καινόντων: see note to I iv l. 54. τοῦτο, sc. τὸ καίνειν.

1. 172. λιπεῖν: l. 131.

§ 25. 1. 173. δ...τὴν τύχην ἀνέτρεψε, φυλάξασθαι δεῖ, τὸ...τραπέσθαι, *id cavendum est ne ad rapinam convertamini, quod multorum sane victorum fortunam evertit*.

1. 175. ὁ τοῦτο ποιῶν, 'he who does so', i.e. ὁ ἐφ' ἀρπαγὴν τραπόμενος. ἀνήρ used emphatically, as in II ii l. 183, V v 33.

l. 176. τῷ βουλομένῳ, I ii l. 170.

§ 26. l. 177. ἐκείνο, like *illud*, in reference to what follows, II iv l. 215, II i l. 183.

l. 179. συνήρπακε, 'has (*ipso facto*) swept clean away'. Cf. I ii l. 32.

l. 180. πρὸς ταῦτα, *propterea*.

l. 181. ὁρᾷτε ὅπως τὴν νίκην διασωζόμεθα, 'be intent on our holding and maintaining our victory'. Cf. Thuc. III 39, 4 εὐδαιμονίαν διασώζονται, V 16, 3 διασώσασθαι τὴν εὐτυχίαν, 46, 2 δ. τὴν εὐπραγίαν, VII 63, 2 τὴν ἡδονὴν ἐνθυμῆσθαι ὡς ἀξία ἐστὶ διασώσασθαι. For the subjunctive with ὅπως after a verb of effort see G. § 217 Note 1, HA. § 885 b.

l. 182. κρατηθῇ: the subject is ὁ ἀρπάζων in the following clause. ἔχεται, in *potestate victoris est*. For ὁ ἀρπάζων see G. § 276, 2, HA. § 966.

l. 183. ἅμα διώκοντες, I iii l. 66 note. ὥς ἐμέ: I iii l. 146.

l. 184. φάους: l. 51 note. ὥς, *nam*. οὐδένα...προσδεξόμεθα, because in the dark it will be difficult to distinguish friend from foe.

§ 27. *The officers are dismissed to their several commands, with instructions to repeat the warnings of Cyrus to their subordinate officers.*

§ 27. l. 186. εἰς τὰς τάξεις: III iii l. 291.

l. 187. ἐκέλευεν: l. 81. ἅμα πορευομένους, l. 183.

l. 189. ἐν μετώπῳ: II iv l. 30.

l. 190. ὥστε ἀκούειν, 'so that they could hear'. τοὺς δεκαδάρχους...ἕκαστον, partitive apposition, see n. to I i l. 6.

l. 191. παραγγέλλειν depends upon κελεύειν and κελεύειν itself on ἐκέλευε l. 187.

l. 192. τὸ μέσον ἔχων, because the Persian force consisted of infantry, while the cavalry in the nature of things (ὥσπερ εἰκός) were posted on each wing. The light-armed infantry are not mentioned, neither the Median and Armenian soldiers in this passage (but see v 9 and v iii 38) nor the Chaldaeans generally throughout this campaign; but we hear of them first again in VII 2, 5.

§ 28. *Description of the consternation and general disorder of the Assyrians when their eyes were opened at daybreak, and of the preparation of some for flight, the immediate flight of others. They are cut to pieces without any show of resistance.*

§ 28. 1. 195. ἐγγίνωσκον, *intelligebant* Hyrcanos ab Assyriis defecisse hostesque adesse (*Bornemann*).

53 1. 197. ἔλουν: see n. to III iii l. 203. Observe how the Greek imperfect adds vividness to the picture by representing all these preparations as going on. See the excellent remarks on this dramatic power of the imperfect in F. W. Harper's *The powers of the Greek Tenses*, p. 8 ff. Cambridge 1841.

1. 199. ἀνεπήδων ἐπὶ τοὺς ἵππους; cf. Hist. gr. IV i 39 ἀναπηδήσας ἐπὶ τὸν ἵππον.

1. 200. τὰ πλείστου ἄξια: III i l. 11.

1. 201. ὥς διασωσόμενοι, 'with the notion, in the hope, of saving them'. κατορύττοντες ἡλίσκοντο, 'were being caught in the act of burying all such things'. For τὰ τοιαῦτα see note to I ii l. 23, II ii l. 214.

1. 203. οἶσθαι δεῖ, 'one may imagine'; cf. Hier. III 9, δοκεῖν χρῆ Cyr. v iv 6, χρῆ εὖξασθαι II ii l. 86. καὶ ἄλλα, 'other things also'.

1. 204. ποιεῖν, infinitive of the imperfect. πλήν, 'except that', 'save only'.

1. 205. ἀμαχητί, 'without offering resistance'. Another form is ἀμαχεί III ii 4, which Dindorf would introduce into the text here.

§ 29—§ 30. *Croesus and Gabaidos had sent their women on in advance that they might travel in the cool of the evening, and were following them leisurely. But when they heard from the fugitives the state of affairs, they immediately took to flight, as well as the others.*

§ 29. 1. 206. ὥς, 'as', 'because'. Cf. VI i 37, VIII i 13, Hist. gr. VII ii 19, iv 37. ἐν ταῖς ἀρμαμάξαις: III i l. 64.

1. 207. προαπεπέμψατο, 'had sent away in advance'. ὥς ἂν ῥᾶον πορεύοιντο, 'in such wise as (i.e. so that) they might travel with more comfort, (if they travelled) in the cool'. See note to III i l. 6.

1. 208. κατὰ ψῦχος: cf. κατὰ φῶς)(νύκτωρ III iii l. 187, οἱ κατ' ἐμέ I iv l. 170. ἔχων, 'with'.

§ 30. 1. 209. τὰ αὐτὰ ποιῆσαι sc. τῷ Κροίσῳ. τὸν τῆς... Φρυγίας: see note on I i l. 48, and l. 58. His name was Gabaidos, as we are told in II i l. 46. Phrygia minor under the Persian king was a separate satrapy, with Daskylion for its capital, Kiepert *Manual of Anc. Geogr.* Engl. tr. p. 69.

1. 210. ὥς δὲ παρήσθοντο κτλ., 'but when they heard casually from the fugitives who overtook them, as soon as ever they were informed what was going on, they also etc.' The present is the only passage in Xenophon, where this compound of αἰσθάνεσθαι occurs. Others translate it 'perceived'.

1. 212. τὸ γιγνόμενον: see note to I vi l. 449, III iii l. 480. ἔφευγον δὴ: the δὴ here adds force and emphasis to the verb. See Kühner on Mem. III viii 2 for exx. ἀνὰ κράτος: I iv l. 286.

§ 31—§ 33. *The Chief of the Cappadocians and the Chief of the Arabians are both killed by the Hyrcanians, who have orders to give no quarter. The greatest number of those slain were Assyrians and Arabians. The three divisions of cavalry that stayed behind with Cyrus ride round the camp, and put to death any whom they found attempting to escape with their arms. General order published to those that remain in the camp to pile their arms and leave their horses at their tents, on pain of being beheaded. The arms are afterwards burnt.*

§ 31. 1. 213. τὸν τῶν Καππαδοκῶν βασιλέα, Aribaios (II i 5). Cappadocia was the name given at this time to the whole N.E. part of Asia Minor. It was afterwards divided, the N. part including what was subsequently called Pontos, the kingdom of Mithridatês. See Vol. I p. 93, Kiepert l. c. p. 60.

1. 214. τῶν Ἀραβίων: see note to I i l. 59. ὑποστάντας, not 'standing still' but 'offering resistance'. Cf. Anab. III ii 11 ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς, VII iii 44 ὅπως, ἐάν τις ὑφίστηται, ἀλέξησθε, Hell. VII v 12 τοῖς ἀπονενοημένοις οὐδεὶς ἀνυπόσταίη.

1. 215. ἀθωρακίστους, *non loricated, inermes*, a compound not found elsewhere in Xen.

1. 216. ἦν... Ἀσσυρίων, 'consisted of Assyrians'. Cf. VIII iv 28 καὶ νῦν ἐτι ἔχουσιν οἱ τούτων ἀπόγονοι· πλεῖστοι δ' εἰσὶ Μήδων καὶ Ὑρκανίων.

1. 218. ἀσυντονώτατα... εἶχον, 'were most slack in their march'. ἀσύντονος, *remissus, lentus*, another compound not found elsewhere.

§ 32. 1. 219. οἷα δὴ εἰκὸς κρατοῦντας, i.e. οἷα δὴ εἰκὸς (ἦν) κρατοῦντας (ποιεῖν), 'such things as men might be expected to do in the hour of victory'.

1. 221. τοὺς... καταλειφθέντας, see l. 166. On the position of the participle cf. VIII i 38 τὰ ἐν τοῖς παραδείσοις θηρία τρεφόμενα, VI i 18 τῶν ἐγγὺς ἐαυτῶν κακῶν ὄντων.

1. 222. τὸ στρατόπεδον sc. hostium.
 1. 224. ἐκήρυξεν, ὅποσοι...ῆσαν,...ἀποφέρειν, see note to l. 240.
 54 1. 227. συνδεδεμένα, 'in bundles'.

1. 228. ποιήσοι: see note to II iii l. 128, III i l. 23.

1. 229. στερήσεται fut. mid. used as pass. from στερεῖν (not στέρεσθαι); cf. Aesch. Pers. v. 371 πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον. προχείρους, *ad usum paratos, strictos*.

1. 230. ἔχοντες sc. Cyrus cum suis. περιέστασαν, 'stood around'; syncopated form of plup. from περιστάναι: the form ἔστασαν is found in Herod. IV 79, Thuc. IV 56, 4, Soph. El. v. 723.

§ 33. 1. 230. μὲν δὴ: see note to I ii l. 12.

1. 231. τὰ ὄπλα, 'the (already mentioned) arms': but in l. 226 it means 'their arms'. ἐρρίπτουν, 'flung away'.

1. 232. ἐκέλευε sc. ἀποφέρειν. οἷς ἐπέταξεν ἔκαον, i.e. οὔτοι ἔκαον οἷς ἐπέταξεν κάειν.

§ 34—§ 37. *The care bestowed by Cyrus on the well ordering of the commissariat. He orders the commissaries of each tent in the enemy's camp to get ready twice the amount of provisions they had been accustomed to supply their former masters with.*

§ 34. 1. 234. ἦλθον sc. omnis Cyri exercitus.

1. 236. δυνατόν sc. ἐστί. Cf. the lesson given to Cyrus by Cambysês I vi 14. ὅπως=ὅτω τρόπῳ, 'in what way'. See note on I ii l. 58. ἃν κάλλιστα...γένοιτο, 'may be procured most conveniently and quickly'.

1. 238. ἀνάγκη sc. ἐστί. HA. § 611 a.

1. 239. καὶ ὅπως, i.e. καὶ (ὅτω μελήσει) ὅπως, HA. § 885, G. § 217.

§ 35. 1. 240. εἰσιούσιν, 'when they come into' (their tents for meals). καὶ τούτων: see note to I i l. 23. ἔγνω ὅτι εἰκὸς...ῆν: an Imperfect (or Pluperfect) of the direct discourse is regularly retained in the Indicative in indirect discourse, after both primary and secondary tenses, for want of an Imperfect (or Pluperfect) Optative. G. MT. § 70, 2 Note 1 (a), HA. § 935 b: sometimes but very rarely the present indicative becomes Imperfect indicative (instead of Optative) ib. c, G. § 243 Note 2.

1. 241. τούτους μάλιστα πάντων, *ex omnibus hos maxime*.

1. 242. κατειληφθαι, *deprehensos esse*. διὰ τὸ ἀμφὶ συσκευασίαν ἔχειν, 'because they were busy packing up'. Cf. v 15

ἀμφὶ ταῦτα εἶχον, V v 41 ἀμφὶ δειπνον εἶχεν, V i 30 ἀμφ' αὐτοὺς ἔχειν. The word συσκευασία is a ἄπαξ εἰρημένον.

1. 243. δῆ, 'accordingly'. τοὺς ἐπιτρόπους, 'the commissaries', 'purveyors'. εἰ δὲ μὴ εἴη: G. § 225, HA. § 894 B, 2.

1. 245. ἀπὸ σκηνῆς, 'from (each) tent', in which there was no ἐπίτροπος. Cf. l. 325 ἀπὸ λόχου, v l. 327 εἰς τάξιν, Hell. II iv 23 εἰλοντο δέκα, ἓνα ἀπὸ φυλῆς, IV ii 6 εἰς ἀπὸ πόλεως, i.e. *singuli ex singulis urbibus*. πάντα τὰ χαλεπά: l. 147.

1. 246. τοὺς δεσπότας, i.e. the men-at-arms whose servants they were.

§ 36. 1. 248. αὐτῶν ὅσοις, G. § 168, HA. § 729 e.

1. 249. ἐστὶ πλεόν ἢ δυοῖν μηνοῖν...τάπιτήδεια, 'their provisions are (enough) for more than two months'; the gen. of measure, amount. On the indeclinable πλεόν see HA. § 647 and note to II i l. 52.

1. 250. τούτους εἶδεν sc. καθισαμένους.

1. 251. μηνὸς ἦν: in full τούτους καθίζεσθαι ὅσοις μηνὸς ἦν τὰ ἐπιτήδεια ἐν τῇ σκηνῇ. ἐν τούτῳ, *tum*, 'at this point', cf. I iv l. 35.

§ 37. 1. 251. ἐπεὶ δὲ ταῦτα ἔμαθεν, 'when he had learned thus much', i.e. the amount of provisions in the enemy's camp.

1. 252. ἄγετέ νυν: v iii 21, G. *MT*. § 84 Note 1.

1. 253. οἳ τινες ὑμῶν μισεῖτε: cf. l. 168. μαλακοῦ, 'indulgence', 'kind treatment'. Cf. VII ii 28 τῶν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε.

1. 254. βούλοισθ' ἄν=βούλεσθε. Cf. III ii l. 134, v l. 277 and see note to III iii l. 399. ἐπιμελήθητε ὅπως...ἦ: G. § 217 Note 1, HA. § 885 b.

1. 255. διπλάσια...ἢ...ἐποιεῖτε for ἦ ἃ ἐποιεῖτε, 'twice as much as what you used to provide'.

Multiplicatives in -πλάσιος take the constructions of comparatives: see l. 287, III i l. 341, l. 400, v ii 30, VIII ii 18, iii 38 πολλαπλάσια...ἢ, Oec. XX 24, Hier. I 13, Hist. Gr. IV viii 22 ἐπλεον διπλασίαις τριήρεσιν ἢ αὐτὸς εἶχεν for ἦ ἃς αὐτὸς εἶχε, de rep. Athen. III 8 ἀγούσι μὲν ἐορτὰς διπλασίας ἢ οἱ ἄλλοι, Thuc. I 10 διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἢ ἐστίν. See G. § 175 Note 1.

1. 257. καθ' ἡμέραν, *quotidie*, III iii l. 186.

55 1. 259. αὐτίκα μάλα: l. 150. ὁπότεροι ἂν κρατῶσι, 'which-ever party is victorious', i.e. Medo-Persians or Assyrians, they will expect you to do your duty by providing handsomely for them.

1. 260. ἔκπλεω: I vi l. 63.

1. 261. ὅτι συμφέροι ἂν: cf. I vi l. 25. ἀμέμπτως δέχεσθαι, *laute excipere, ita ut queri non possint*, (not as Liddell-Scott and others take it 'without grumbling' but) 'so as to give no cause for complaint'. Cf. VII iii 10, Symp. II 2 δειπνον ἄμεμπτον, *lautissima cena*, Hell. III i 13 τούτῳ δῶρα ἀμέμπτως ἐδίδου.

§ 38—§ 45. *Cyrus calls together the Persian taxiarchs, and gives them his reasons why they should abstain for the present from feasting and drinking and from division of the spoil. 'It would be good policy' he says 'to let the allies have the distribution of the spoil, for the sacrifice of present advantages in their favour would raise them in the estimation of the allies and keep open the sources of wealth. Their education had taught them self-denial and now they had an excellent opportunity of putting it into practice'.*

§ 38. 1. 264. τοὺς ταξιάρχους: iii l. 23.

1. 266. προτέροις: a predicate adjective, denoting order or time, is often used, where in other languages an adverb is employed. HA. § 619 a.

1. 267. μάλιστα ἐσπουδασμένοις, *valde exquisitis* (Gabr.), 'prepared with the greatest care', not *celeriter paratis* as some translate.

1. 269. ἂν...ὠφελῆσαι=in direct discourse ἂν ὠφελήσειεν.

1. 270. τὸ φανῆναι=εἰ φανείημεν.

1. 272. ἂν ποιῆσαι, i.e. ἡμᾶς δοκεῖ.

§ 39. 1. 275. μαχομένων εἴ τις ἐναντιοῦται=ἐκάστω ὅστις, 'fighting anyone who opposes them'. τούτων: see note to II i l. 121.

1. 276. ὥστε...φαίνεσθαι, 'so as to let it be seen that we have broken our fast even before we know how they are getting on'.

πῶς πράττουσιν: cf. iv l. 125.

1. 277. ὅπως μὴ...φανούμεθα, 'mind we don't appear in their eyes'. See note to I iv l. 210, III iii l. 305. αἰσχροί dicitur ut αἰσχυντέον l. 283 (*Dindorf*).

1. 278. ἀποροῦντες: circumstantial participle denoting cause.

1. 279. τὸ...τῶν πονούντων ἐπιμεληθῆναι ὅπως ἔξουσιν: see note to I ii l. 110.

l. 280. εἰσιόντες sc. εἰς τὰς σκηνάς, l. 240.

l. 281. θοίνη, 'banquet', a poetical word, used again in Ages. v i ἐν ταῖς θοίναῖς. Cf. v ii 19 τοῦτο νομίζειν (δεῖ) ἡδίστην εὐωχίαν εἶναι τοὺς συμμάχεσθαι μέλλοντας ὅτι βελτίστους παρασκευάζειν.

§ 40. l. 283. εἰ μὴδ' ἐκείνους κτέ., 'even supposing there were no need to feel ashamed before them, even in that case (I say) we have nothing now to do with feasting and drinking at present'. μὴδέ...οὐδ' ὥς: cf. the cumulative use of καί in each bimembral clause, see note to I vi l. 26. For οὐδ' ὥς see n. to III iii l. 97. αἰσχυντέον ἦν=αἰσχύνεσθαι ἔδει.

l. 284. προσήκει ἡμῖν πλησμονῆς: cf. Mem. IV v 7 σωφροσύνης τίνι ἂν φαίμεν ἦττον ἢ τῷ ἀκρατεῖ προσήκειν; II ἀνδρὶ ἦττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει, Hell. II iv 40 δικαιοσύνης οὐδὲν ὑμῖν προσήκει, Arist. Av. 969 τί οὖν προσήκει δῆτ' ἐμοὶ Κορινθίων;

l. 285. αἶ, 'on the contrary'.

l. 286. τὰ πάντα νῦν ἀκμάζει ἐπιμελείας δεόμενα, *nunc cum maxime summam omnia diligentiam desiderant*, 'just now everything requires the utmost care, stricter attention than ever'. Hertlein compares Aelian Hist. anim. VIII 3 εἰς ὅσον ἢ πυρὰ ἤκμαζε καιομένα.

l. 287. πολλαπλασίους ἡμῶν αὐτῶν: see n. to l. 255.

l. 288. καὶ τούτους, *eosque*, 'and those too'. We find generally καὶ ταῦτα, *idque*, not so often a demonstrative pronoun agreeing with the preceding substantive, as in Hier. II 2 l. 223, Oecon. II 5, Anab. II v 21, παντάπασιν ἀπὸρων ἐστὶ καὶ ἀμηχάνων καὶ τούτων πονηρῶν, Cyr. V iii l. 204.

l. 288. φυλάττεσθαι, *ne vim inferant*: φυλάττειν, *ne aufugiant* (Zeune). Cf. iv l. 26.

l. 289. οἱ ποιήσοντες, *qui curent*, I vi l. 258 τοὺς ἐπιτάξοντας. 56 Gorham's translation 'and to have a care [of them,] for the very existence of those who are to supply our requirements' is misleading.

l. 291. φροντίδα παρέχοντες ποῦ εἰσι, 'causing us anxiety as to where they are (now), and whether they will stay with us, if they should come back'. Cyrus is considering the possible case of the Medians and Armenians going back to Cyaxarès, the Hyrcanians to their head-quarters. Watson's translation 'whether they will come back to us or whether they will stay away' is obviously wrong.

§ 41. l. 293. προσφέρεσθαι, *admovere sibi, sumere*.

1. 294. ὅποῖον ἂν τις οἴεται...εἶναι: 'of such kind as one supposes would be most serviceable'. See cr. n.

1. 295. ὕπνου, ob nimium cibum; ἀφροσύνης, ob vinum nimium. (*Zeune*.)

§ 42. 1. 296. τῷ στρατοπέδῳ sc. hostium.

1. 297. ὧν: partitive gen. depending on ὁ πόσα. δυνατόν sc. ἐστί. ὄντων, concessive, 'although it is the common property of those who have helped to win it'.

1. 298. νοσφίσασθαι, only here in extant Attic prose writers.

1. 300. ἐκείνοις: τοῖς συμμάχοις. τούτῳ: τῷ δικαίους φαίνεσθαι, 'by so doing': cf. I v l. 123, Hell. VI iii 12 φοβούμενοι...διὰ τοῦθ' ἤκομεν, Hier. IV 6 πλείω ἔχων τῶν ἰδιωτῶν κτήματα ὁ τύραννος, διὰ τοῦτο καὶ πλείω ἀπ' αὐτῶν εὐφραίνεται. Dr Bigg's translation 'by means of this prize-money' misses the point. πρίασθαι... αὐτοὺς...ἀσπάξασθαι ἡμᾶς, 'to purchase their attachment to us'. Cf. III i l. 343, V iii l. 64, Plutarch Moral. p. 149 F ἀλλὰ κὰν ἐπριάμην Ἀρδάλῳ κοινωνεῖν μιᾶς τραπέζης.

§ 43. 1. 301. δοκεῖ sc. δεῖν: II iv l. 193.

1. 302. τὸ νεῖμαι...ἐπιτρέψαι, *distributionem permittere*.

1. 304. ἦν...δάσωνται (*daleσθαι*), 'should they deal', an Ionic and poetical word; Xen. uses it once again in Oecon. VII 24 πλεῖον ἐδάσατο μέρος τῇ γυναικί. κέρδος ἡγείσθαι: G. § 166, H.A. § 726. διὰ τὰ κέρδη, 'for the sake of the profit' not 'through their advantages' (*Gorham*).

1. 305. ἥδιον, *libentius*.

§ 44. 1. 306. πλεονεκτῆσαι, *maiozem praedae partem habere*, fraudare parte praedae socios: nam id fieri posse Cyrus ante ostendit, si Persae vellent, Medis ceterisque absentibus, avertere partem aliquam praedae (*Fischer*). ὀλιγοχρόνιον: predicate-adjective instead of adverb: the word is not found elsewhere in Xen.

1. 307. ταῦτα προεμένους sc. τὰ κέρδη, 'by sacrificing present gains', according to the proverb in Terence Adelphi II ii 8 *pecuniam in loco negligere maxumum interdum est lucrum*.

1. 308. ἀεναώτερον, 'more constantly flowing', another poetical word.

1. 309. δύναιτ' ἂν: potential optative, see note to I ii l. 123, II i l. 74.

§ 45. 1. 310. οἴκοι, 'in our own country'. τούτου ἕνεκα... ἵνα, *propterea...ut*.

1. 311. ἀσκεῖν, the Imperfect infinitive, as is shown by ἵνα δυναίμεθα. Cf. l. 190, I iii l. 42. γαστρὸς κρείττους i.q. γαστρὸς ἐγκρατεῖς, 'able to control our appetites', cf. I ii l. 84, Oecon. IX 11. κερδέων ἀκαίρων, *quaestuum intempestivorum*, quae ita fiunt, ut neque loci neque temporis neque personarum habeatur ratio (*Fischer*). For the uncontracted form κερδέων see note to III ii l. 7.

1. 312. εἴ ποτε δέοι, 'whenever there was occasion', I iii l. 119 note. αὐτοῖς sc. τῷ γαστρὸς κρείττους εἶναι κτλ.

1. 313. ποῦ δ' ἄν...ἄν: ἄν is sometimes used twice, or even three times, with the same verb, to emphasize interrogatives, negatives, adverbs of time, place etc. and other words which especially affect the sense of the sentence, see G. MT. § 42, 3, HA. § 864. For the meaning of ποῦ see n. to I vi l. 98 and cf. VII v 85.

ἐν μείζουσι τῶν νῦν παρόντων=ἐν μείζουσι ἢ ἐν τοῖς νῦν παροῦσι, 'in circumstances more important than the present'.

1. 314. ἐπιδεξαίμεθα: IV v l. 149, VIII iv 8. τὴν παιδείαν, 'our education'. ἐγὼ μὲν, 'I for my part', I iv l. 135.

§ 46—§ 47. *Hystaspas, a Peer, agrees with Cyrus that it would not be to their credit if they allowed any temptation to the indulgence of selfishness to get the better of them. The rest being of the same opinion, Cyrus tells them that five of the most steady men from each company should be sent to keep the commissaries to their work.*

§ 46. 1. 316. γάρ τᾶν=γάρ τοι ἄν, 'yes (you are right, for) it would be indeed a shame'.

1. 317. εἰ ἐν θήρᾳ μὲν...ὄλβον δὲ ὄλον...εἰ...ποιησαίμεθα, 'if many times in hunting we continue without food and all for to take some wild beast, perhaps of very little worth, and now, when we are in pursuit of a world of wealth, (if) we were to cause any of those passions which are bad men's masters and good men's servants to hamper us—we should not, I think, be doing what beseeems us'.

The last sentence disturbs the regularity of the construction, which is probably affected by the introduction of a second εἰ in l. 320, just as in Oecon. VIII 17, where we have a similar coordination of contrasted clauses, the former of which in English would be subordinated, and also a second εἰ, the last words πῶς οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἴη are similarly superfluous. The sentence expressed simply would have been as follows: δεινὸν ἂν εἴη εἰ ἐν θήρᾳ μὲν καρτεροῦμεν κτλ....ὄλβον δὲ ὄλον πειρώμενοι θηρᾶν ἐμποδὼν τι ποιησαίμεθα γενέσθαι. See note to I i l. 48. The hypothesis really affects only the latter clause, hence while καρτεροῦμεν is indicative, ποιησαίμεθα is optative.

57 1. 320. τι...ᾶ: a relative referring to a collective may be in the plural, HA. § 629, G. § 151 Note 2.

1. 322. ἂν δοκοῦμεν ποιεῖν: see note to I vi l. 217, G. *MT.* § 42, 1 Note. πρέποντα ἡμῖν: G. § 185, HA. § 765.

§ 47. 1. 324. συνήγουν: v iii 23, iv 27. ἄγε δὴ...πέμψατε: G. § 253 Note, *MT.* § 84 Note 1, cf. v iii 4. For the collective ἑκαστος with plural verb see HA. § 609 a.

1. 325. ἀπὸ λόχου: see note to l. 245.

1. 326. τῶν σπουδαιοτάτων, *gravissimorum*.

1. 327. πορσύνοντας, 'making ready', 'purveying', an Ionic and poetical word; see note to I vi l. 203 and cf. VII v 17.

1. 328. ἀμελοῦντας sc. ὁρῶσι. κολαζόντων ἀφειδέστερον ἢ ὥς δεσπότηται, 'let them correct them more unsparingly than as masters (they would)' i.e. than if they were their masters.

CHAPTER III

§ 1—§ 2. *Some of the Median horsemen arrive with cartloads of provisions belonging to the enemy which they had overtaken, and wagonloads of their wives and concubines, who according to the national custom accompanied them on the military expedition. They ride back in haste in quest of fresh booty.*

§ 1. 1. 1. ἀμάξας, 'carts' for carrying heavy loads: hence ἄμαξαι σίτου II iv l. 151: cf. Anab. I x 18 καταλαμβάνουσι τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, and for the meaning of ἄρμα-μάξας see note to III i l. 64. προωρμημένας, *praevectas*, 'that had gone on before' from the enemy's camp. ἀποστρέφειν means *e fuga retrahere, reverti cogere*, cf. v i l. 190.

1. 3. ἄρμαμάξας γυναικῶν: so ἀμάξας σίτου II iv l. 151, cf. Lucian Charon p. 508 ἐν ἀσκήῳ αἵματος.

1. 4. γνησιῶν, 'lawful wives') (παλλακίδων, 'concubines'.

1. 6. ταύτας sc. τὰς ἄρμαμάξας.

§ 2. 1. 7. ἔχοντες, 'with'. τὰ πλείστου ἄξια: III i l. 11.

1. 9. τὰ φίλτατα, 'their nearest and dearest', 'their dear ones', a poetical expression, rarely used by prose writers.

1. 10. ἀλέξειν, *opitulari*, 'to fight in defence of', an Ionic word. ἴσως μὲν οὖν κτέ.: suspicionem Xenophontis de Asiaticorum libidine sequitur Ammianus extr. libr. 23: 'effusius' inquit 'plerique

soluti in Venerem aegreque contenti multitudine pellicum pro opibus quisque adsciscunt matrimonia plura vel pauca (Schneider). Cf. IV ii 2.

1. 11. ποιούσιν αὐτά, 'they do so': see note to I ii l. 104.

§ 3—§ 14. *The sight of such rich booty made Cyrus impatient of the forced inaction of the Persians owing to their want of cavalry. He calls his captains together and consults with them about the formation of a body of native horse, and discusses their present resources and deficiencies, and the objections that might be raised.*

§ 3. 1. 14. Ὑρκανίων: they are not mentioned in § 1; the Armenians are joined with the Medes in v 1: see note to ii 20. ὥσπερ: see n. to i l. 95.

1. 15. εἰ, 'that': see n. to II i l. 149.

1. 16. ἀκμάζειν μᾶλλον ἐαυτῶν, *se* (i.e. Persas) *superare laboribus et strenuitate*, sc. dum assidue praedam facerent (*Sturz*). Dr Bigg after Hertlein translates 'to excel themselves', 'to be more energetic than ever', but surely it is more natural to take ἐαυτῶν = ἡ οἱ Πέρσαι, as all other commentators understand it.

1. 17. ἐν ἀργοτέρᾳ χώρᾳ, 'in a comparatively inactive position'. Cf. II i l. 166.

1. 19. ἀπάγοντες: see n. to II iv l. 98.

1. 21. σφίσι...προσ τετάχθαι, 'that orders had been given them', I ii l. 21.

1. 22. δακνόμενος δὴ...ταῦτα ὁμως κατεχώριζε, 'so then, although 58 he was vexed, yet he stored it (the booty) in a proper place'.

ταῦτα = ἡ γον. The verb καταχωρίζειν, *disponere*, occurs in II ii l. 68 and in Oecon. VIII 21.

§ 4. 1. 26. εἰ κατάσχοιμεν τὰ νῦν προφαινόμενα, 'if we were to secure possession of the prizes that are now within view, attainable'. Students are cautioned against the mistranslation 'if we had had the taking of these things that now appear before us, great gain would have been got by the Persians in general' (*Watson*); the Greek for which would have been εἰ κατέσχομεν..., μεγάλα ἂν... ἀγαθὰ ἐγένετο.

1. 28. μέγιστα κτλ. quia maxima pars praedae rediret ad eos, qui ea potiti essent (*Fischer*).

1. 30. ὅπως δ' ἂν...κύριοι γιγνοίμεθα κτλ., 'but how we (and not our allies) can possibly become entitled to possession of them, if we are not strong enough to win them for ourselves (which will be the case), unless the Persians shall have a body of native

horse—this is another matter that I cannot see so well'. On the meaning of οὐκέτι see note to I v l. 79. Watson here again offends doubly against Greek syntax when he translates 'how we who are not (as if the Greek had been οὐκ ὄντες) able of ourselves to acquire these possessions..., I do not yet (as if οὐπω) see'.

§ 5. l. 34. δοκοῦμεν τρέπεσθαι, *videmur vertere posse in fugam*, IV i l. 87.

l. 35. καὶ δὴ τρέπομενοι, 'assuming that we really put them to flight' (not, as Bornemann translates, *fac in fugam eos converti*). Cf. Anab. v vi 9 καὶ δὴ ἀποβαίνομεν εἰς τὴν χώραν (*fac nos descendere*), Eur. Med. v. 380 εἶεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; Aesch. Eum. v. 897 καὶ δὴ δέδεγμαί· τίς δέ μοι τιμὴ μένει; *fac me accipere, quis mihi honos conceditur?* Herod. VII 10, 2 καὶ δὴ καὶ συνήνεικε... ἐσσωθῆναι. See DON. p. 607.

l. 38. κακοῦν, 'to annoy', the converse of κακόν τι παθεῖν.

l. 39. κίνδυνος (sc. ἐστί) παθεῖν: see G. MT. § 92, I Note 2.

l. 40. τῶν πεφυκότων δένδρων, not 'the trees that are grown there' (*Gorham*), nor 'the trees that grow fixed in the ground' (*Watson*), but like ἀνθρώπῳ πεφυκότι (I i l. 34), where ἀνθρώπῳ is predicate, in the same way as δένδρων is here.

§ 6. l. 41. οὐκ ἔνδηλον sc. ἐστί.

l. 43. τὰ ὑποχέρια γιγνόμενα, 'that fall into their hands'. The word ὑποχέριος is generally used of persons.

ἐαυτῶν: σφέτερα might have been used) (ἡμέτερα.

l. 44. καὶ μᾶλλον sc. νομίζουσι ταῦτα ἐαυτῶν εἶναι ἢ ἡμέτερα. νῦν, 'as the case now stands'.

§ 7. l. 46. χεῖρον τούτων, short for χεῖρον τοῦ τούτων ἱππικοῦ. See note to III iii l. 298 and cf. v i l. 35.

l. 47. καταφανές sc. ἐστί. τοὺς πολεμίους...ποιεῖν...ὅσαπερ νῦν σὺν τούτοις (ποιοῦμεν), cf. II iii l. 139, G. § 165, HA. § 726.

l. 49. μετριώτερον πρὸς ἡμᾶς φρονούντας, 'more modest in their carriage and respectful towards us' (*Holland*).

l. 50. ὁπότε...βούλονται, optative of indefinite frequency after a secondary tense, cf. I iii l. 119 note.

§ 8. l. 52. εἶεν: III i l. 115 note. ταῦτα...ἂν ἀντιγνώμονήσῃς, 'will gainsay this opinion', 'think otherwise', a post-classical word.

1. 53. μὴ οὐχὶ τὸ πᾶν διαφέρειν...ἵππικόν, 'that it makes all the difference in the world (it is of the utmost importance), that Persians should have a body of native horse'. On μὴ οὐχὶ see n. to I vi l. 377, and cf. G. § 283, 7, HA. § 1034 a, and on τὸ πᾶν διαφέρειν note to II iii l. 28.

1. 54. ἐκείνο ἐννοεῖτε, 'you are doubtful about this', referring to what follows.

1. 55. ἂρ' οὖν σκεψώμεθα, 'had we not then best take into consideration?' subjunctive of deliberation, HA. § 866, 3, G. § 256. On ἂρ' οὖν see II ii l. 153 note. εἰ βουλοίμεθα, 'supposing that we wished', G. MT. § 53 note 2.

1. 56. ἐνδεῖ, impers. 'there lacks', Anab. VII i 41.

§ 9. 1. 57. ἵπποι μὲν οὗτοι πολλοί sc. εἰσὶ, 'horses indeed we have here in abundance, that have been taken in the camp'. There is no δέ to answer to μέν; we should expect ἀνδρῶν δέ δει in l. 60, where the construction is varied. For οὗτος, used deiktically, cf. I iii l. 203: πολλοί is predicate adjective.

1. 59. ὅσα depends on ἔχουσι, ἵπποις on χρῆσθαι: 'all that horses must have, if we are to make use of them'. ἀλλὰ μὴν, 'moreover', I vi l. 223.

1. 60. ἄνδρα ἵππέα, 'a horseman'. ἀνὴρ is frequently joined with substantives denoting a title, profession, and the like, as if it were an attributive to them. See HA. § 625 and cf. Hier. VIII 5, Oecon. XVI 9. ἐρύματα, 'for defensive armour'.

1. 61. μετιέντες καὶ ἔχοντες: cf. I ii l. 108 note.

§ 10. 1. 62. τὸ λοιπόν sc. ἐστὶ.

1. 63. οὐκοῦν, 'now'. τοῦτο in reference to τὸ λοιπόν. οὕτως ἡμέτερον, 'so much our own'.

1. 65. οὐκ ἐπιστάμεθα sc. χρῆσθαι τοῖς ἵπποις. οὐδὲ γάρ...ἡπίστατο, 'why, no more did any one of these (Medians), who now know how to ride, know until he had learned'. πρὶν with the infinitive after negative sentences is more frequent in Attic prose than in the Attic poets: see G. MT. § 106, 2 Note 2.

1. 67. εἴποι ἄν τις, 'it may be said' in objection. καὶ πότερα, 'and, pray, whether etc.' On καὶ prefixed to interrogatives like the English 'and', which we use in stopping a speaker with an abrupt urgent question, see my lex. to Oecon. p. 63 b and cf. v l. 64.

§ 11. 1. 68. φρονιμώτεροι ὥστε μαθεῖν, 'wiser than men in learning'. The infinitive with ὥστε or ὡς is sometimes used where

we should expect a simple infinitive after adjectives, cf. v l. 93. G. MT. § 98, 2 Note 2.

l. 69. ἄν for ἄ ἄν.

l. 70. ἱκανώτεροι sc. εἰσὶ.

§ 12. l. 71. σχολή γε sc. ἐστί. ὄση sc. ἐστί.

l. 74. τοῦτο sc. τὸ τοξεύειν. οὔτε μὴν...ἀλλ' οὐδὲ μὴν, 'nor yet again'... 'no, nor yet again', cf. III iii l. 364.

l. 75. τοῖς μὲν...τοῖς δέ, in partitive apposition with τοῖς ἄλλοις ἀνδράσι: cf. I i l. 6.

l. 76. γεωργίαι: see note on I iii l. 143. ἀσχολίαν παρέχουσι, 'afford occupation'.

l. 77. ἡμῖν δὲ κτλ., an irregular transition from the comparative to the adversative form of sentence. We should have expected οὔτω καὶ ἡμῖν ἀσχολίαν τι παρέχει, and in l. 79 οὔτω καὶ ἱππικὴ χαλεπὴ ἐστὶν for ἱππικὴ δέ etc.

For a similar kind of anacoluthon see Ages. x 10, 1: ταῦτα γὰρ οὐχ ὥσπερ εἰ θησαυρῷ τις ἐντύχοι, πλουσιώτερος μὲν ἂν εἴη—ὁ δὲ καρτερία πρωτεύων οὗτος ἔμοι γε δοκεῖ δικαίως ἀνὴρ ἀγαθὸς παντελῶς ἂν νομίζεσθαι, where we should have expected ταῦτα γὰρ—ἀνδρὸς παντελῶς ἀγαθοῦ ἔργα μοι δοκεῖ εἶναι; also Vectig. IV 6: καὶ γὰρ οὐδ' ὥσπερ ὅταν πολλοὶ χαλκοτύποι γένωνται—καταλύονται οἱ χαλκοτύποι—ἀργυρίτις δὲ ὅσῳ ἂν πλέων φαίνεται, τοσοῦτ' πλείονες ἐπὶ τὸ ἔργον τοῦτο ἔρχονται.

l. 78. σχολή—ἀνάγκη: cf. I vi l. 199.

§ 13. l. 79. ἱππικὴ: for the omission of the article see note to I vi l. 285.

l. 80. αὐτοῖν τοῖν ποδοῖν, 'with the feet alone' i.e. unaided.

l. 82. εἰ δέοι: see note to I vi l. 234, and Jebb on Soph. Oed. R.

l. 315.

l. 83. εὐπετές sc. ἐστί, 'convenient'. τὸ ὅτι ἂν δέη: the order is τὸ ἵππον συμφέρειν τοῦτο ὅπλον ὅτι ἂν δέη φέρειν.

60 l. 84. συμφέρειν, 'to carry both it and him', (not 'to help to carry' Bigg).

l. 85. ἔχειν τε καὶ φέρειν: see note on I vi l. 309. Hertlein refers to the well-known passage in the *Frogs* of Aristophanes (v. 25 ff.), which was acted some forty years before Xen. wrote this book. Xanthias is riding on an ass and carrying his master's baggage on his shoulder. His master Dionysos tries to persuade him that, as the ass carries *him*, he is not carrying anything:—

ΔΙ. οὐκουν τὸ βάρος τοῦθ' ὃ σὺ φέρεις οὐνος φέρει;
 ΞΑ. οὐ δῆθ' ὃ γ' ἔχω ᾧ καὶ φέρω, μὰ τὸν Δί', οὐ.
 ΔΙ. πῶς γὰρ φέρεις, ὅς γ' αὐτὸς ὑφ' ἐτέρου φέρει;
 ΞΑ. οὐκ οἶδ'. ὃ δ' ὤμος οὐτοσὶ πιέζεται.

§ 14. 1. 85. ὃ γε μὴν...ἀλλ' οὐδὲ τοῦτο ἀμήχανον, 'again, as for that which one might be most afraid of...this also is not after all an insuperable difficulty'. Observe that τοῦτο is not the antecedent itself, but refers back with emphasis to the omitted antecedent, see G. § 152 Note 3; and cf. I i l. 17, iii l. 114. For γε μὴν=*porro*, see n. to I ii l. 14. (Dr Bigg seems to labour under some misconception in his note on this passage.)

1. 87. πρότερον πρὶν ἀκριβοῦν τὸ ἔργον τοῦτο, 'before we thoroughly understand this accomplishment': I iii 16, 17. For πρότερον πρὶν see note to II ii l. 84, HA. § 955 a.

1. 88. κᾶπειτα: not so common an adjunct to the participle as ἔπειτα: see note on I ii l. 20 and cf. Mem. I i 5. μῆτε ἔτι... μῆτε πω, 'lest we be (neither one thing nor the other) footmen no longer and not yet horsemen'. Watson with a curious perversity (see on l. 33) confounds the meaning of ἔτι and πω.

1. 89. ἀλλ' οὐδέ: see a good note in Shilleto's Dem. *de fals. leg.* § 41 on this combination of particles.

1. 90. πέλοις μάχεσθαι: HA. § 941.

1. 91. ἀπομαθησόμεθα, *dediscemus*, 'we shall unlearn', a word not found elsewhere in Xen.

§ 15—§ 21. *Chrysantas follows with a humorous speech on the superiority of horsemen over centaurs, the most enviable of animals because of their twofold nature; and concludes by heartily seconding the proposal of Cyrus.*

§ 15. 1. 95. ἐγὼ μὲν, taken up in l. 132.

1. 96. οὕτως ὡς νομίζω, *adeo ut putem*. We do not often find the indicative instead of the infinitive after ὡς=ὥστε. Cf. Hell. IV i 33 οὕτω νῦν διάκειμαι ὑφ' ὑμῶν, ὡς οὐδὲ δειπνον ἔχω ἐν τῇ ἐμαντοῦ χάρᾳ, Plat. Meno 71 E, Herod. I 163, II 135.

1. 97. πτηνός is applied to a rider in Hipparch. VIII 6 ὅπερ γὰρ εὖξαιτ' ἂν τις πτηνὸς γενέσθαι, οὐκ ἔστιν ὅτι μᾶλλον τῶν ἀνθρωπίνων ἔργων ἔοικεν αὐτῷ.

§ 16. 1. 97. νῦν μὲν γὰρ...πρόσχω, 'for now, being as I am, I am well satisfied, if starting to race on a level with any man, I get before him only by the head', or as we should say 'by a step'.

1. 98. ἐξ ἴσου=*ex eadem statione*.

l. 99. **κἄν** for *καὶ ἄν* = *ἐάν*. **παραθέον**, 'running past'. Cf. III iii l. 313.

l. 100. **δυνασθῶ διατεινόμενος φθάσαι...πρὶν...γενέσθαι**, 'if I might so aine mine arrow or levell my dart, as to strike and hit him before he be gotten a great way off' (*Holland*).

Dr Bigg's assumption that *φθάσαι* is here constructed with the infinitive—a construction very rare and almost peculiar to poets and late writers—is open to criticism, and Gorham and Watson err in translating *διατεινόμενος* 'by dint of exertion': see IV l. 95 and l. 277, from which it is evident that *διατεινόμενος φθάσαι* = *πρότερον διατείνασθαι τὸ παλτὸν ἢ τὸ τόξον*, 'to take a good aim (so as to strike or hit him), before etc.'

l. 102. **δυνήσομαι μὲν...δυνήσομαι δέ**: an anaphora: see n. to I i l. 37. **ἄνδρα ἐξ ὀψεως μήκουσ καθαιρεῖν**, 'to overtake a man within visual distance', so far off as I could see him.

l. 103. **καθαίρειν** i. q. **καταλαμβάνειν**. Cf. Herod. VI 29 *φεύγων κατελαμβάνετο...καὶ ὥς καταιρεόμενος*, 41 *τὴν πέμπτην τῶν νεῶν κατεῖλον διώκοντες*.

l. 104. **ἐκ χειρὸς παλεῖν**, *comminus ferire*) (*ἀκοντίζειν*, *eminus ferire*; cf. I ii l. 108 note.

l. 105. **ἄμφοτερα**, *eques et fera*, the pursuer and the pursued. **ὥσπερ τὰ ἐσθηκότα ἐστίν**, 'are like things that stand still'. See cr. n.

§ 17. l. 107. **ὃ δὲ δὴ...δοκῶ...ἐξηλωκέναι ἵπποκενταύρους...οὐκοῦν πάντα καὶ γὰρ ταῦτα...συγκομίζομαι πρὸς ἑμαυτόν**, 'that which, I think, has made me more envious of centaurs than of any other animals, viz. that they were so formed as to possess the intelligence of man in forecasting, and his manual dexterity in contriving, while they retained the fleetness and strength of a horse so as to overtake whatever fled and overthrow whatever offered resistance—well, all these advantages I concentrate on myself, by becoming a cavalier'. For the double accusative after *ἐξηλωκέναι* cf. Soph. Aiac. *σὲ τοῦτό γε ζηλοῦν ἔχω*, and for *δοκῶ* note to I i l. 9. The relative pronoun *ὃ* is first used collectively and then subdivided and resumed in the apodosis by *πάντα ταῦτα*, the intervening clause *εἰ ἐγένοντο (τοιούτοι) ὥστε...ἰσχύον* being epexegetic of it.

l. 110. **παλαμάσθαι**, a poetical and late prose word. Cf. Ar. Ach. 659 *πρὸς ταῦτα Κλέων καὶ παλαμάσθω*.

§ 18. l. 113. **μὲν γε**: see note to II i l. 152. **ἔξω**, *poitro*.

l. 114. **ὅπλοφορήσω**, not found elsewhere in Xen.

61 l. 116. **ῥύμη**, *impetu*. Cf. VII i 31.

δεδήσομαι: future perfect. 'Whenever the vowel of the fut. 1 is shortened in the perf. pass. the fut. 3 takes again the long vowel: thus δέω (*lîgo*) has δήσω, δέδεκα, δεδήσομαι: λύω (*solvo*), λῦσω, λέλυκα, λελῦσομαι. See Buttmann *Gr.* § 99 obs. 1. Δεδήσομαι and πεπαύσομαι are commoner forms than δεθήσομαι and πανθήσομαι (HA. § 850 a), but here the permanence of the result is not lost sight of, G. *MT.* § 29 Note 1. Translate: 'I shall not be bound to him and remain so for ever by incorporation with him'.

§ 19. l. 117. οὐκοῦν, *autem*, 'now'.

l. 118. The order is οἶμαι τοὺς ἵπποκενταύρους ἀπορεῖν ὅπως δεῖ χρῆσθαι πολλοῖς μὲν τῶν ἀνθρώποις ('for men') ἡρρημένων ἀγαθῶν, and the following clause should have been simply πολλοῖς δὲ τῶν ἵπποις πεφυκότων ἡδέων: but the regularity of the sentence is disturbed by the substitution of πῶς αὐτῶν χρῆ ἀπολαύειν for ὅπως δεῖ χρῆσθαι (as not being so applicable to ἡδέων), so that πολλοῖς δέ is left without any proper government. On the use of πῶς in an indirect question cf. III i l. 313.

§ 20. l. 124. ἀμφιέσομαι (ἀμφιεννύμαι), 'I shall dress myself'.

l. 125. τί ἄλλο ἦ: see note to I iv l. 150. Observe the difference of accent in διαιρετός 'separable' and σύνθετος 'put together'.

§ 21. l. 127. πλεονεκτήσω, 'I shall be better off than', I iii l. 218, vi l. 354.

l. 128. δυσὶν ὀφθαλμοῖν...αἰσθήσομαι: cf. Plutarch vit. Arat. c. 25 οὐδὲν οἶον ἀληθινὴ καὶ βέβαιος εὐνοία φυλακτήριον ἀνδρὸς ἄρχοντος· ὅταν γὰρ ἐθισθῶσιν οἱ τε πολλοὶ καὶ οἱ δυνατοὶ μὴ τὸν ἡγούμενον ἀλλ' ὑπὲρ τοῦ ἡγουμένου δεδιέναι, πολλοῖς μὲν ὄμμασιν ὄρε, διὰ πολλῶν δ' ὥτων ἀκούει καὶ προαισθάνεται τὰ γινόμενα.

l. 130. πολλὰ...πολλὰ δέ: see note to III i l. 313.

l. 133. γράφε τῶν, *scribe me eorum qui*, 'put me down on the list of those who etc.' Cf. Plat. Rep. p. 424 C: ἐμὲ θὲς τῶν πεπεισμένων, 'count me one of the believers', where also the predicate-genitive is object of the sentence. HA. § 732 b.

l. 134. καὶ ἡμᾶς γε sc. γράφε.

§ 22—§ 23. *Cyrus proposes to establish a rule that henceforward it shall be considered a disgrace for any one, who is provided with a horse, to go afoot any distance, short or long. Such has been the fashion ever since in Persia.*

§ 22. l. 135. τί οὖν ..εἰ: III iii l. 356.

l. 137. The order is αἰσχροὺν εἶναι ('that it should be a disgrace') ἣν τις ἡμῶν (τούτων), οἷς ἂν ἵππους πορίσω, φανῇ πορευόμενος πεζῇ. Cf. VIII viii 19.

1. 138. ἦν τε...ἦν τε, *sive—sive*.

1. 140. ἄνθρωποι: I ii l. 70 note, HA. § 659.

§ 23. 1. 142. ἐξ ἐκείνου, 'ever since that time'. Cf. I ii l. 94, l. 96.

χρῶνται οὕτω, 'follow this practice'. Cf. Plat. Rep. p. 452 D ἐπειδὴ χρωμένοις ἄμεινον τὸ ἀποδύεσθαι τοῦ συγκαλύπτειν πάντα τὰ τοιαῦτα, p. 489 B τῆς ἀχρηστίας τοὺς μὴ χρωμένους κέλευε αἰτιάσθαι, Legg. I p. 637 D μέθης πέρι, πότερον, ὥσπερ Σκύθαι χρῶνται καὶ Πέρσαι, χρηστέον. ἂν ὀφθῇ may be simply potential or the protasis may be contained in ἐκὼν = 'if he could help it'.

1. 143. οὐδαμῇ πεζὸς ἰών: cf. VIII viii 19.

So Heracleides of Cumae ap. Athen. XII p. 514 C says of the Persian king: πεζὸς οὐδέποτε ἐωράθη ἐξω τῶν βασιλείων, Chardin *Voyages en Perse* vol. III p. 264 ed. Langlès: c'est ce qui se pratique tout-à-fait aujourd'hui. Tout le monde va à cheval, jusqu'aux gens de boutique, Ker Porter *Travels in Georgia, Persia etc.* vol. I p. 291 (*Dindorf*).

1. 144. ἐν τούτοις τοῖς λόγοις ᾗσαν: III i l. 1.

CHAPTER IV

§ 1—§ 8. *Cyrus commends the Median and Hyrcanian horsemen, who had returned again in the afternoon with booty and prisoners, for their valour: he questions them on the distance they had ridden and the character of the country; and hearing from them that it was highly cultivated proposes, as an act of policy in order to induce the inhabitants to stay in their homes, that the captives should be released. The proposal commends itself to all.*

62 § 1. 1. 1. ἔξω μέσου ἡμέρας, 'past noon'. Cyrus (ii 26) had told them to return ἐτι φάους ὄντος.

For the expression cf. v iii 52 ἡλκα δ' ἦν ἐν μέσῳ νυκτῶν, Anab. I viii 8 καὶ ἡδὴ τε ἦν μέσον ἡμέρας, VII iii 44 ἡλκα ἦν μέσον ἡμέρας, Thuc. III 80 μέχρι μέσου ἡμέρας. The article may be omitted with μέσον not only when it is used as predicate but also after a preposition. We find in the Oeconom. xvi 14 ἐν μέσῃ τῇ ἡμέρᾳ, which is a late Greek form, according to Lobeck on *Phrynichus* p. 54 first found in Hippocratēs Epid. I 113.

1. 2. οἱ Μῆδοι ἱππεῖς καὶ Ὑρκάνιοι: HA. § 662.

§ 2. 1. 5. ἐπεὶ προσήλασαν, 'when they had ridden up'.

1. 6. αὐτῷ: HA. § 771, G. § 184, 3 Note 4. τοῦτ' ἔφασαν, 'said, 'yes''.

1. 7. διηγούντο ἃ τ' ἐποίησαν καὶ.....ἐμεγαληγόρουν: either διηγούντο or ἐμεγαληγόρουν is superfluous according to Cobet *Nou. Lect.* p. 386 who proposes to get rid of the former: the τε of course is misplaced and should follow διηγούντο. For a rather different trajection of τε see note to Xen. Oecon. III 2 l. 4, l. 31, and cf. Cyr. IV v l. 243.

1. 8. ὥς ἀνδρείως, 'how gallantly' (not 'as boldly as possible' Bigg). ἕκαστα sc. ἐποίησαν.

§ 3. 1. 9. διήκουε πάντων, 'listened to everything to the end'. The τε is answered by δέ, as in II i l. 198 where see note.

1. 11. δῆλοι ἐστὲ ὅτι: the personal for the impersonal construction, i l. 146, I iv l. 6, III iii l. 183. ἐγένεσθε, 'you manifested yourselves', 'behaved as', i l. 122.

1. 13. ἰδεῖν, 'in appearance'. G. *MT.* § 93, 2, HA. § 952.

§ 4. 1. 13. ἐπυνθάνετο...ὁπόσῃν ὁδὸν διήλασαν καὶ εἰ οἰκοῖτο ἡ χώρα, he enquired what distance they had ridden and whether the country was inhabited.

We find sometimes both the indicative and the optative in the same sentence in indirect questions, even where there is no apparent reason for the change. Observe that the tense of the optative denotes the same time, relatively to the leading verb, which the tense of any mood which it represents denoted in the direct discourse. Here the two questions asked were 'Is the country inhabited?' and therefore the present optative represents a present indicative denoting a continued action, and 'How far did you ride?' for which the aorist optative (διελάσειαν as l. 15) might have been used in indirect discourse, as representing an aorist indicative of the direct discourse, denoting a single action which is past. See G. *MT.* § 13, 2 a, § 70, 2 Rem. 1.

1. 15. πολλήν sc. ὁδόν.

1. 17. ἀγαθών: i l. 69.

§ 5. 1. 17. δυοῖν: for a similar asyndeton cf. VII v 25 and note to I iv l. 154.

1. 19. αὐτοί, ἱρσί) (τὰ κτήματα implied in τῶν ταῦτα ἐχόντων. See cr. n. μενοῦσιν, 'shall remain where they are'.

1. 20. πολλοῦ ἄξιον κτῆμα sc. ἐστί.

§ 6. 1. 23. τοῦτο sc. τὸ κατακαθεῖν τοὺς ἀμυνομένους.

1. 24. παραδιδόντας sc. τὰ ὅπλα, l. 4.

1. 25. αὖ: with reference to l. 22, κατεκάνετε ὁρθῶς ποιοῦντες.

§ 7. 1. 26. φυλάττεσθαι...φυλάττειν: see n. to ii l. 288; ἡμᾶς is the subject accusative of both verbs.

1. 28. οὐ γὰρ λιμῶ γε, 'for I don't suppose we shall *starve* them to death', which must be the case if we don't find them food. The γε of course emphasizes λιμῶ.

63 § 8. 1. 32. μᾶλλον δέ, *immo*, 'or rather'.

1. 34. εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον: cf. VI ii 39, Anab. III ii 37 εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ib. 38 εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω.

1. 35. οἱ δὲ ἀκούσαντες συνήγουν ταῦτα ποιεῖν, *his illi auditis comprobarunt sic prorsus faciendum esse* (Gabrieli), 'agreed with him that this should be done'.

§ 10—§ 13. *Cyrus' speech to the Assyrian prisoners of war on setting them free. 'Their submission, he tells them, has saved their lives. He promises them that the only change to them will be one of governors; but of course they must not take up arms against him or anyone else, and, that they may have no excuse for doing so, they must deposit their arms with him. Any exhibition of friendly feeling on their part will ensure friendly treatment and protection against wrong.' The captives prostrated themselves before their conqueror and promised to observe his orders.*

§ 10. 1. 39. τοῦ λοιποῦ, (at any time) 'in the future': τὸ λοιπόν, 'for the future' (for all future time), H.A. § 759. ἦν οὕτω ποιῆτε sc. ἦν πείθησθε, *si nobis parebitis*.

1. 40. οὐδ' ὅτιοῦν: see n. to I vi l. 144.

1. 41. ἀλλ' ἢ *nisi quod*. ὅσπερ καί: I vi l. 26 note.

1. 43. χώραν τὴν αὐτὴν—γυναιξὶ ταῖς αὐταῖς: the third attributive position of the article (II iii l. 93), by which the emphatic words are placed first.

1. 44. συνοικήσετε, the usual expression for 'living together' in wedlock.

§ 11. 1. 47. ὅπως δὲ μηδέ: cf. ἕνα καὶ III iii l. 285. ἐπαγγέλλη, *imperet*: cf. III i l. 83.

1. 49. ἃ λέγομεν, 'what we promise'. ἀδόλως ἔσται, *sine fraude erunt*, the usual expression in treaty engagements.

1. 50. ἀποφέρωσιν, 'deliver up as they are bound to do': see n. to II iv l. 98. Cf. Arist. Eccl. l. 758 ἀποφέρειν αὐτὰ μέλλω τῇ πόλει.

1. 51. καὶ δὴ=ἦδη, *continuo*, II iv l. 144.

§ 12. 1. 51. ἰὼν φαίνεται, 'should be seen to come to us in a friendly manner' (not 'appear to come to us, as if *ἰέναι φαίνεται*' Watson). The adverb ἐὺνοῖκῶς is to be taken with each of the three participles.

1. 54. περιέφομεν, 'we will treat him', an Ionic word.

§ 13. 1. 55. ἦν ἄρα, *si forte*, I iii l. 202 note.

1. 57. ὑμεῖς ἐκείνων sc. ἀρχητε. Cf. v l. 263.

1. 59. προσεκύνουν, 'did obeisance', 'prostrated themselves' in the Oriental fashion, kissing the ground. Cf. II iv l. 166, Herod. I 134 ἦν δὲ πολλῶ ἢ οὐτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἕτερον. How repugnant this servile act of homage was to a Greek, may be seen from the story told by Aelian (var. hist. I 21) of Ismenias the Theban who dropped his ring in the presence of the King, and picked it up again, and so δόξαν μὲν ἀπέστειλε τῷ Πέρσῃ προσκυνήσεως, οὐ μὲν ἔδρασεν οὐδὲν τῶν ἐν τοῖς Ἕλλησιν αἰσχύνῃ φερόντων.

CHAPTER V

§ 1—§ 7. *The night after the battle. The Medes and Armenians, after bathing, feast in the deserted tents of the enemy, where abundance of good cheer had been provided for them and for the Hyrcanians also, if they preferred staying there instead of going to their own quarters. The Persians are satisfied with simple fare, and at night are drafted off in parties of five and ten to patrol about the camp; they arrested many who attempted to escape with their property, and put them to death, according to the orders of Cyrus. This prompt action of theirs put a stop to all such attempts afterwards.*

§ 1. 1. 1. ὥρα δὴ sc. ἄν εἴη, 'it is high time'.

1. 3. ὥς ἡμεῖς βέλτιστα ἐδυνάμεθα might have been expressed 64 shortly by ὥς βέλτιστα. Cf. v iv l. 19.

1. 4. τοῦ σίτου τὸν ἥμισυν: l. 20, II iii l. 122 note.

1. 5. ἀμφοτέροις, et vobis et nobis.

1. 6. ὄψον: see note to I ii l. 90. πίνειν: l. 21, I iii l. 91 note, VII i 1, HA. § 951. Cf. Cic. Tusc. I 25, 65 *ministrare Iovi bibere*.

§ 2. 1. 8. διάγετε αὐτούς, *perducite eos* sc. Medos et Armenios.

§ 9. γιγνώσκετε δέ, 'for you are familiar with them', said parenthetically. The Hyrcanians of course, having been in the camp as allies, would know the best tents.

1. 10. ὥς ἄν in sense is equivalent to ἐφ' ἃς ἄν.

1. 11. ἡδιστον sc. ἐστὶ δειπνέιν. σῶ, the Attic form of the masc. and fem. pl. of σᾶος, the neuter being σᾶ, which is also the form of the fem. sing., v iv l. 258, HA. § 227.

l. 12. ἀκέραιοι sc. εἰσὶ. You can either go back to your own tents which are safe and unharmed, or, if you prefer it, you can take your supper here also (καὶ ἐνθάδε) in the camp with the Medes and Armenians (τούτοις).

παρεσκευάσται ἐνθάδε sc. ὑμῖν.

§ 3. l. 13. ἀμφότεροι: he is addressing the Medes and Armenians on the one hand, and the Hyrcanians on the other.

l. 14. νυκτοφυλακήσομεν, 'we will keep the night-watch', an unclassical word.

l. 15. εὖ τίθεσθε, ut in promptu sint.

l. 16. φίλοι, sc. εἰσὶ.

§ 4. l. 17. οἱ ἀμφὶ Τιγράνην: I iv l. 255. ἐλοῦντο, 'went to bathe', according to the Greek custom, before meals: see II iii 21. As to the form ἐλοῦντο for ἐλούοντο, λούειν drops the *υ* before *ε* or *ο*, and is then contracted as a verb in -όω, as is shown by the accentuation. See Rutherford's *New Phrynicus* p. 274.

l. 18. ἦν γὰρ παρεσκευασμένα: the γὰρ gives the reason for the statement which follows. Cf. II ii l. 72.

ἱμάτια μεταλαμβάντες, 'changing their outer dress'.

l. 19. αὐτοῖς: iv l. 6 note.

l. 20. τῶν ἄρτων τοὺς ἡμίσεις: see n. to l. 4.

l. 22. ὁ δὲ Κῦρος ἔλεγεν κτλ., 'but what Cyrus meant by this was that hunger was their relish'. Cf. I v l. 118.

l. 23. τὸν λιμόν sc. εἶναι.

l. 25. κατὰ, distributively, I iv l. 211.

§ 5. l. 27. κύκλῳ τοῦ στρατοπέδου, 'round about the camp', an old locative dative, cf. VIII v 11, Demosth. de cor. § 96 τὰ κύκλῳ τῆς Ἀττικῆς κατεχόντων. Kü. § 426.

l. 28. κρυπτεύειν, *se abdere*, a laconism, whence the word κρυπτεία, the 'secret police', which was appointed to watch the Helots.

l. 29. φυλακὴν ἔσεσθαι sc. αὐτοῦς.

l. 30. ἀποδιδράσκη, *aufugere velit*, 'should try to escape'.

l. 31. πολλοὶ μὲν γὰρ κτλ., i.e. 'all that tried to escape (and there were many) were captured'.

65 § 6. l. 34. ἐκέλευσεν sc. τοὺς λαβόντας ('the captors') ἀποσφάξαι τοὺς ἀνθρώπους.

§ 7. 1. 34. οὐδὲ βουλόμενος = οὐδὲ εἰ ἐβούλου, I iv l. 56.

1. 35. τὸν νύκτωρ πορευόμενον, *eum qui noctu pedem efferret*, 'a night-walker'; ii l. 289. Cf. Isocr. ad Demonic. § 44 τὸν μετ' εὐνοίας συμβουλευόντα χαλεπῶς εὐρήσεις, G. § 276, 2, MT. § 108, 2, HA. § 966.

1. 36. οὕτω διηγόν, *noctem ita transigebant*, ut vigilias agerent pro castris, I ii l. 19.

1. 37. ἡλούντο, 'were played to', 'to the accompaniment of the flute', the causative use of the middle, HA. § 815. Cf. Anab. VI i 11 ἦεσαν ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι.

εὐθυμίας: i l. 97.

1. 38. τὰ τοιαῦτα, 'things of this kind', i.e. subservient to mirth and enjoyment. Cf. vi l. 97. μὴ ἀπορεῖν ἔργων, 'were at no loss for occupation'.

§ 8—§ 12. *Cyaxarēs, who was carousing with some of his officers the night when Cyrus left on this expedition, was very angry when he found on the next morning how many Medes had deserted him for special service with Cyrus, and sent an angry message to them by one of his officers with a small escort of cavalry ordering them all to return immediately, but leaving Cyrus to do as he pleased.*

§ 8. 1. 40. τὴν νύκτα, i.e. the night previous to the pursuit.

1. 41. τε answers to καὶ δέ, as in v i l. 182, iii l. 254.

1. 42. ἐσκήνου: ii l. 68. ὥς ἐπ' εὐτυχίᾳ, *tamquam re bene gesta*; ὥς marks the mental attitude of the subject.

1. 44. πλὴν ὀλίγων: ii l. 68.

1. 46. ἀνειμένως, *cum omni licentia*, v iv 45.

1. 47. ἄλλως τε καὶ...εἰληφότες, III ii l. 157.

§ 9. 1. 49. ἐπὶ θύρας, *ad praetorium*, III iii l. 108. The article is omitted also in II iii l. 170, VIII i 34, vi 10.

1. 51. τῶν Μήδων καὶ τῶν ἱππέων: the καὶ here couples the part to the whole.

1. 52. οὕτως ἔχοντα, *res ita se habere*. ἐνταῦθα δὴ, II iv l. 212.

1. 53. ἐβριμοῦτο τῷ Κύρῳ, 'fumed and chafed against Cyrus'; βριμοῦσθαι for βριμᾶσθαι is an unclassical form. τῷ...οἵχεσθαι, 'because of their having gone away', l. 72, G. § 184, 2, HA. § 764, 2, § 778.

1. 54. λέγεται, personal for impersonal construction, HA. § 944,

'it is said that he was', infinitive of the imperfect. ἀγνώμων, 'void of sense', 'unreasoning', 'rash', or 'void of feeling', 'unsympathetic'. See Buttmann Index to Dem. *Mid.* p. 170.

1. 56. τοὺς ἑαυτοῦ ἱππέας: 1. 77.

§ 10. 1. 61. ἂν μὲν Κῦρος βούληται sc. παρεῖναι, to be understood from πάρεστε which follows. The apodosis is here omitted for effect, some such expression as 'it is well' must be supplied. Cf. VII v 54, VIII vii 23, and see G. *MT.* § 53 Note 2.

1. 62. τὴν ταχίστην: HA. § 622, § 719 a.

66 § 11. 1. 64. καὶ πῶς: see note to I vi l. 268.

1. 66. πῶς δὲ Κῦρος sc. ἠύρεν, *quomodo Cyrus invenit eos* ἐφ' οὓς ἐπορεύετο?

1. 68. ὅτι...ἀκούω...τινὰς...οἷχεσθαι ἡγουμένους αὐτῷ, propterea invenire potuit *quod habebat qui viam monstrarent* (utinam ego quoque haberem!) *Hug.* According to Dindorf's reading δπη δὲ Κῦρος, we must take ὅτι not as, according to the reading adopted, introducing the reply to the question of Cyaxarês introduced by πῶς, but as used elliptically in continuation of the orderly's question, 'the reason why I asked is that'. Cf. VII i 42, *Oecon.* I 40.

1. 69. δεῦρο, *huc* sc. ad partes nostras.

§ 12. 1. 72. τῷ μὴδ' εἰπεῖν: see note on 1. 53.

1. 73. πολλῇ σπουδῇ μᾶλλον, not *maiore studio* (Bornemann), but μᾶλλον qualifies the whole clause, as in III i l. 289, where see note. ἐπὶ τοὺς Μήδους, 'to fetch the Medes': cf. 1. 193, I vi l. 137. ὥς ψιλώσων αὐτόν, 'with the view of stripping him', by drawing off the Medes.

1. 75. ἀπεκάλει, 'recalled', I iv l. 309. καὶ—δέ: I i l. 16 note.

§ 13—§ 14. *The officer sent with a body of about a hundred horse to bring the Medes back was vexed that he had not volunteered for special service under Cyrus. The party lost their way, but under the guidance of some Assyrians they descried the camp fires, and arrived there about midnight. The sentinels however refused to let them pass until daybreak. Just then the Magi, according to the orders of Cyrus, were busy in setting apart for the gods the customary portion of the spoil in acknowledgment of their brilliant success.*

§ 13. 1. 78. ὥς, 'about'; II iv l. 182. τότε, 'before', at the time when Cyrus departed. Cf. 1. 189, VIII vi 3, viii 3.

1. 80. διασχισθέντες sc. τῆς ὁδοῦ, 'being thrown out of the right road by taking a by-lane they lost their way', or 'being separated', 'parted'.

1. 82. ἀποχωροῦσι: 1. 1.

1. 84. ἀμφὶ μέσας πὺς νύκτας, 'some time about midnight': by νύκτες we must understand the 'divisions' or 'watches of the night'. Cf. v iii l. 300, Plat. Sympos. p. 217 D πόρρω τῶν νυκτῶν.

§ 14. 1. 86. εἰρημένον ἦν, 'it had been ordered', ii 26, v 5. οὐκ εἰσέφρηκαν, *non intromiserunt*, 'refused them admission'.

This is Cobet's emendation of the vulgate εἰσαφῆκαν: cf. Hesychius εἰσέφρηκεν: εἰσήγαγεν. The same old aoristic form, corresponding to ἦκα, ἔθηκα, is found in Eur. El. v. 1032 λέκτροις ἐπεισέφρηκε: other forms are ἐπεισφρῶ Alc. v. 1056, ἐπεισφρεῖς Phaeth. fr. like θεῖς; the imperative εἰσφρες like ἔκφρες (Arist. Vesp. v. 162), the fut. εἰσφρήσω (Vesp. v. 893), the middle imperfect εἰσεφρούμην (Eur. Troad. v. 653, Demosth. p. 473, 6), the fut. εἰσφρήσομαι (Dem. p. 93, 17), the aor. 2 εἰσφρέσθαι. See *Var. Lect.* p. 575 ff.

1. 87. ἐπεὶ ἡμέρα ὑπέβαινε, 'when day was breaking', 'at peep of day'. Cf. Anab. iv iii 9 ὡς τάχιστα ἕως ὑπέβαινεν. For the omission of the article see HA. § 661.

τοὺς μάγους: Xenophon's statement (VIII i 23), that Cyrus introduced the Magian priesthood into Persia after the capture of Babylon, agrees with the legend mentioned by Nikolaos of Damascus that it was on occasion of the miraculous escape of Croesus that the Persians remembered the old λόγια of Zoroaster forbidding the dead to be burned. The μάγοι here spoken of, if we are to accept the statement as true, must have come from a non-Persian province. All classical writers from Herodotus down to Ammianus Marcellinus (xxiii 6) agree in pointing to Media as the seat and native place of the sacerdotal caste, called Magi. There they formed a special tribe (φῶλον), like the Jewish Levites (Herod. i c. 120, Strabo Geogr. p. 727, Pausanias v 27, 3). If we think of the influence of the Etruscan augurs at Rome, it will appear less surprising that Persia should have submitted in religious matters to a foreign tribe. The Magi might be hated as Medes, but they were feared and respected as priests, they alone knew how to make themselves heard by heaven (ὡς αὐτοὺς μόνους ἀκουομένους, Strabo).

The term Magu (in the Avesta language) was probably not applied to the priest, except as a member of the tribe. The proper word in the Avesta is Athravan, lit. 'fireman', and that this was his name with the Persians too, appears from the statement in Strabo (xv p. 733) that the Magi are called also Πύραιθοι. 'We find them' says Duncker (*Hist. of Antiq.* Vol. v p. 196 Eng. Tr.) 'in close proximity to the rulers both of the

Medes and Persians: they were not without influence and importance. In Herodotus (I 120) they tell Astyagês that they had and would have great honours from him. Xen. speaks of them as determining, at the time of Cyrus, which God is to be (Cyr. VII v 20, VIII i 8) honoured on each day. Cambysês charges Magians with the duty of watching the grave of Cyrus, and this office became hereditary in their families (Arrian Anab. VI 29); he also entrusts a Magian with the care of the royal household, while he marches with the army into Egypt. According to Plutarch, Magians were the educators of the Persian princes: Magians also under the Achaemenids performed the consecration at the accession of a new king (Plutarch Artox. c. 3). We are also told that this king of the Medes and that of the Persians took the advice of the Magians on important occasions. Under the Arsacids they formed, along with the members of the race of the kings, the supreme council of the kingdom, and their influence under the Sassanids was even more powerful.' It was reported that it was to carry out Magian principles that Xerxes destroyed the Greek temples, and that the first who wrote on the Zoroastrian lore was a Magian, called Osthanes, who had accompanied that monarch to Greece. What then were these principles? and who was Zoroaster? 'Two general ideas lay at the bottom of the Indo-Iranian religion; first that there is a law in nature and secondly that there is a war in nature; there was in it a latent monotheism and an unconscious dualism. Magdeism lost neither of these two notions. The world, such as it is now, is the work of two hostile beings Ahura Mazda (Ormazd, the good principle) and Angra Mainyu (Ahriman), the evil principle. The history of the world is the history of their conflict, how Angra Mainyu invaded and marred the world of Ahura Mazda, and how he shall be expelled from it at the last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathrustra (Zoroaster). When the appointed time is come, a son of the lawgiver, still unborn, named Saoshyant, will appear, Angra Mainyu and hell will be destroyed, men will rise from the dead and everlasting happiness will reign over the world.' J. Darmesteter, Preface to *Transl. of the Zend-Avesta* Oxf. 1880). The founder of Magism was Zarathrustra (Zoroaster, Plato Alcib. I p. 122).

The primitive Avesta (from the old Persian âbastâ 'the law'), the sacred book of the Parsees of India, as revealed by Ormazd to Zoroaster, was supposed to have been contained in 21 Nosks or Books, the greater part of which was burnt by Iskander the Rûmi (Alexander the Great). After his death the priests of the Zoroastrian religion collected the various fragments that had escaped the ravages of war and others that they knew by heart and so formed the present collection, which is a very small part of the original book, as only one out of the 21 original Nosks was preserved in its entirety, viz. the Vendîdâd, the fragments of which are a sort of catechism on petty questions of ritual.

l. 88. τὰ τοῖς θεοῖς...ἐξαιρεῖσθαι, 'to reserve the customary dues to the gods on occasion of such success'. The active is generally used in this sense. Cf. VII iii 1 ἐκέλευσεν ὅποσα παραδοίη Κροῖσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν ὅποι' ἂν οἱ μάγοι ἐξηγῶνται, v 35 τοὺς μάγους καλέσας, ὡς δοριαλώτου τῆς πόλεως οὔσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν, also below l. 299, vi l. 93, v iii 2, VII iii 1, Hom. II. XVI 56.

l. 90. ἀμφὶ ταῦτα εἶχον, 'were busied with this'. Cf. v i 30, v 44.

§ 15—§ 17. *Cyrus makes a speech to the Feers, in which he announces his intention to send to Persia for more troops. The oldest officer is sent with his own company, with instructions at the same time to consult the king and the civil authorities about the proportion of the spoil to be devoted to the gods and the state respectively.*

§ 15. l. 91. προφαίνει: iii l. 27.

l. 93. ὀλίγοι ἐσμέν ὡς ἐγκρατεῖς εἶναι αὐτῶν, 'we are rather few to have and hold them'.

For this use of the positive adjective in a sort of comparative meaning, implying that the quality it denotes is inadequate for a given purpose, followed by the infinitive with or without ὡς or ὥστε, cf. I v l. 106, Mem. III xiii 3 ψυχρόν (ἐστι τὸ ὕδωρ) ὥστε λούσασθαι, Oecon. XVI 11, Thuc. I 50 ὀλίγοι ἀμύνειν, II 61, 2 ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν αἰ ἐγνώτε, Herod. VI 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, Plat. Protag. p. 314 B ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι, Eur. Androm. v. 80 γέρων γ' ἐκείνος ὥστε σ' ὠφελεῖν παρών. See G. *MT*. § 98, 2 Note 2.

l. 97. ἐπὶ τοῖς ἐφ' ἡμῖν γιγνομένοις, 'in charge of what falls into our hands'. Cf. I iii l. 156.

l. 98. ἀναφανούμεθα: III ii l. 112.

§ 16. l. 98. δοκεῖ...λέναι: see note to II iv l. 193, and cf. III iii l. 230, IV ii l. 301.

l. 101. ἐπιπέμπειν, *denuo mittere*, 'to send after' or 'besides'. Cf. Thuc. VI 73, I, VII 15, I πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἧσσαν ὠφελίαν ἄλλην ἐπιπέμπειν.

l. 102. κάρπωσιν, 'enjoyment of the revenues', an un-Attic word.

§ 17. l. 103. ὁ πρεσβύτατος: τῶν ὁμοτίμων. ἰών: here used as past participle. Cf. Plat. Euthyd. p. 273 B ἔπειτα ἰόντε ὁ μὲν παρὰ τὸ μερῶκιον ἐκαθέζετο, ὁ δὲ παρ' αὐτὸν ἐμέ.

l. 104. ἐπειδὴν ἔλθωσι...μελίσει κτέ., 'after they shall have arrived, I will provide for their maintenance'. G. *MT.* § 20 Note 1.

l. 105. αὐτοῖς, 'for them.' G. § 184, 3 Note 4, HA. § 768 a. Cf. Thuc. I 5 τοῖς ἀσθένεσι τροφῆς, IV 6, 2 ἐσπάνιζον τροφῆς τοῖς πολλοῖς, VIII 57, I ἦν ἀπορώσι πολλαῖς ναυσὶ τῆς τροφῆς, Dem. I, 22 τὰ τῆς τροφῆς τοῖς ξένοις, 3, 20 δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις. Similarly Xen. Hell. I iii 17, III i 28 μισθὸς τοῖς στρατιώταις and τῇ στρατιᾷ.

l. 107. ὅ,τι δὲ τούτων...τὰς ἀρχάς, *quid autem ego ex his rebus possim salva dignitate et legibus ad Persas mittere, quod quidem ad deos pertinet, patrem meum, quod autem ad commune, magistratus consule* (Gabrieli): 'of all these (spoils) what oblation I should be acting handsomely and according to custom in sending to Persia—as regards the gods, enquire of my father, as concerning the state (τὸ κοινόν), of the chief magistrates'.

l. 108. τὸν πατέρα: the regal and priestly offices were united amongst most ancient peoples. Cf. I vi 2, VIII v 26. The title ἀρχων βασιλεύς is a relic of such primitive usage.

l. 109. τὰς ἀρχάς, i.q. τοὺς ἀρχοντας, I ii l. 144 note. The Persian officers were (I ii 5) 48 in number, one for each of the four divisions of the twelve tribes (παῖδες, ἔφηβοι, τέλειοι ἄνδρες, γεραίτεροι), elected by the elder citizens (ib. 14). τὰς ἀρχάς sc. ἐρώτα.

l. 110. ὀπτῆρας, 'spies', 'eye-witnesses'; φραστῆρας=μηνυτάς Hesychius, 'informers' or 'advisers'. Cf. v iv l. 278. Xen. was fond of using the forms in -τηρ, which were a survival of the older Attic, and became common in later Greek. See a list of some of them in II iii l. 23. The idea is probably taken from an institution at Sparta: de rep. Lac. XIII 5.

l. 111. συσκενάζου: III iii l. 156.

l. 112. τὸν λόχον προπομπὸν ἄγε, 'take your own company to attend you', i l. 8.

§ 18—§ 19. *Cyrus then called the Medes also. With them the officer is introduced with the message from Cyaxarês, on hearing which they were silent, unable to make up their minds whether to return to their king or not.*

§ 18. l. 113. καὶ Μήδους, as well as the Persians. The chief of the Hyrcanians also was present, as appears from § 23.

l. 115. ἐν πᾶσι, 'before all': cf. III iii l. 407.

l. 117. τέλος: I iv l. 1.

l. 118. καὶ εἰ, *etiamsi*, 'even if', HA. § 1053. μένειν sc. αὐτὸς μετὰ τῶν Περσῶν, cf. § 10 εἰ δὲ μὴ παρῆναι βούλεται; not αὐτοὺς, as some understand with reference to § 12 ὡς ψιλῶσιν αὐτόν.

§ 19. l. 120. πῶς χρή καλοῦντος ἀπειθεῖν, 'how they can (are to) disobey him, when he calls for them'; cf. IV ii l. 203, Thuc. I 91 οὐκ εἶχον ὅπως χρή ἀπιστῆσαι. On πῶς for ὅπως in indirect discourse see n. to I iv l. 24, and on the omission of the noun with gen. absol. καλοῦντος, ii 15, HA. § 972 a. φοβούμενοι πῶς κτέ., 'asking themselves in fear how they are to obey him, while he menaces them as he does' (without exposing themselves to the greatest risk).

l. 121. ἄλλως τε καί: iii l. 203.

l. 122. ὁμότητα: l. 55.

§ 20—§ 21. *Cyrus in reply to the message says that the fears of Cyaxarês, at which he is not surprised, will soon be dispelled, when he hears of the complete rout of the enemy. They certainly did not deserve his censure, since he reaped the benefit of their success. Moreover it was at Cyaxarês' own instance that those Medes who joined the expedition did so.*

§ 20. l. 123. ὦ ἄγγελε καὶ Μῆδοι, 'you messenger and ye (other) Medes'. Cf. the common invocation ὦ Ζεῦ καὶ θεοί Arist. Pl. v. 1. οὐδὲν θαυμάζω εἰ, 'I am not at all surprised that': on εἰ for ὅτι see n. to I vi l. 411.

l. 124. τότε, 'before' i.e. ὅτε πρῶτον τοῖς πολεμίοις ἐμάχοντο. Cf. III iii l. 405, IV i.

l. 125. ἡμᾶς οὐκ εἰδὼς ὅτι πράττομεν, 'not knowing (about us) how we are getting on', the anticipatory accusative; see note to IV i l. 18, and for πράττοι I vi l. 28. ὀκνεῖ, 'has misgivings'.

l. 126. ἐπειδὴν αἰσθηται: see n. to l. 104.

l. 128. ἔπειτα without δέ: see n. to I iv l. 122.

l. 129. οὐ νῦν: 'though he may have been deserted before' is implied.

l. 130. αὐτοῦ...ἐκείνου, a juxta-position, where both pronouns refer to the same person, not infrequent though very remarkable. Cf. IV ii 12, V ii 37, Mem. I ii 3 ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἐαυτῷ μιμουμένους ἐκείνουν τοιούσδε γενήσεσθαι, Plato Protag. p. 310 D ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθης ἐκείνουν, Phaed. p. 111 B τὰς δὲ ὥρας αὐτοῖς κρᾶσιν ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι, Thuc. I 132 παιδικά ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ, where Shilleto quotes St Paul II Ep. Timoth. ii 26 ἐξωγρημένοι ὑπ' αὐτοῦ (τοῦ διαβόλου) εἰς τὸ ἐκείνου θέλημα.

§ 21. l. 130. ἀλλὰ μὴν μέμψεώς γε πῶς ἐσμὲν ἄξιοι, 'but further how is it possible that we deserve *blame*?'

l. 131. εὖ ποιοῦντες...αὐτοματίσαντες, 'when we are really doing him a service and not even that of our own free will'. The verb αὐτοματίζειν is unknown to Attic Greek.

l. 133. λαβόντα, 'with', i l. 153.

l. 134. ἤρωτήσατε εἰ ἐξίετε, 'you asked whether you should go on the expedition': the optative here represents in an indirect question a Present Subjunctive of the direct discourse (ἐξιώμεν 'are we to go forth?'); see note to III ii l. 5 and add to the passages there quoted Hell. III iii 9 ἐρομένου τίνος ἄγοι (*ducere se oporteret*) μεθ' ἑαυτοῦ τῶν νέων, V 22 ἐβουλεύετο πότερον μάχην ξυνάπτοι ἢ ὑπόσπονδον τὸν τε Λύσανδρον ἀναιροῖτο καὶ τοὺς μετ' αὐτοῦ πεσόντας. καὶ νῦν, 'and so now'.

l. 135. κελευσθέντες: see i 21 f.

l. 136. ὅτῳ ὑμῶν μὴ ἀχθομένῳ εἴη, 'any one of you who was not averse to it'. For the construction see HA. § 771 a, G. § 184, 3 Note 5. The participles ἄσμενος, βουλόμενος, ἡδόμενος, προσδεχόμενος are used in a similar construction.

l. 137. σαφ' οἶδα: parenthetic, cf. I vi l. 117, III iii l. 246. ὑπὸ τῶν ἀγαθῶν πεπανθήσεται, 'will be assuaged (lit. 'mellowed') by our successes'. Cf. Arist. Vesp. 646 τὴν ἐμὴν ὀργὴν πεπᾶναι χαλεπὸν. σὺν τῷ φόβῳ λήγοντι, 'with the ceasing of his fear'; cf. I iv l. 356, HA. § 670 a.

§ 22. *Cyrus then bids the Persians prepare themselves so as to present the most imposing appearance possible to the enemy, in case they should come either to fight or to submit, and asks the Hyrcanian chief to wait awhile, after he had instructed his officers to have their men completely armed.*

§ 22. l. 139. ἀνάπαυσαι, 'take some rest', II iv l. 238, III i l. 395, VI i l. 2.

l. 141. πεισομένους, 'to offer their submission', i l. 136.

l. 142. οὕτω γάρ...ὧν χρῆζομεν, 'for if we are seen thus (ὡς κάλλιστα ταχθέντες), it is probable that we shall make further (l. 179) way in (effecting) what we desire', than if we made a less imposing appearance. For the gen. ὧν χρῆζομεν=τούτων ἃ χρῆζομεν after the adverb πλέον see HA. § 757.

l. 143. σὺ δ' ὁ ἄρχων: a nominative with the article may be used as appositive to a vocative, HA. § 707 a.

1. 144. ὑπόμεινον προστάξας...ἐξοπλίζειν αὐτούς, not 'sustine, in te recipe imperare, fac imperes' (Zeune), but 'opperire postquam imperaveris ἐξοπλίζεσθαι tantum, non τάττεσθαι' (Dindorf). The Medes appear (§ 35) to have armed themselves completely without waiting for orders.

§ 23—§ 25. *Cyrus then reminds the Hyrcanian chief, that their interests coincide, both of them being hostile to the Assyrians, and that their object should be not only to make sure of their present allies but to get fresh ones. It would be bad policy to let the Medians go away, as there would be none but foot-soldiers left. They should use their joint endeavours to induce the envoy from Cyaxarês to stay with them. He wishes the Hyrcanian chief to find him a tent, where he will have every need supplied, and to discourse with him on the glorious future that awaited them; Cyrus himself will provide him with some agreeable pastime.*

§ 23. 1. 146. ταῦτα ποιήσας sc. προστάξας τοῖς ἡγεμόσι κτλ.

1. 148. ἐγὼ δέ: the adversative particle refers to some unexpressed thought as, 'How others feel toward you, there is no need to say'. Cf. V iv 10.

1. 150. φαίνει μοι ἔχειν, 'you seem to me to possess'; φαίνει ἔχων would mean 'you evidently possess'.

§ 24. 1. 152. οὕτως οὖν, quae cum ita sint, 'under these circumstances then'. ἡμῖν βουλευτέον: HA. § 769, § 991.

1. 154. ἡμῖν may be the dative after παρόντων, or the *dativus incommodi* after ἀποστατήσει, 'shall fall off to our loss'.

1. 155. ἀποκαλοῦντος: 1. 75.

1. 156. τοὺς ἱππέας: the cavalry only are mentioned, as being the most important part of the troops: cf. § 9. ἡμεῖς...μενούμεν, i.e. the Persians with the Hyrcanians. οἱ πεζοί, qui sumus pedites.

§ 25. 1. 157. οὕτως ποιεῖν here takes the construction of a 69 verb of effort, HA. § 885, G. § 217.

1. 158. καὶ αὐτός, 'himself also' as well as the other Median horsemen.

1. 159. σκηνὴν...ὅπου = σκηνὴν ἐν ᾗ (not, as Bigg takes it, δὸς...ὅπου 'give him (a place) where').

1. 160. διάξει: III i 1. 224.

1. 161. ἔργον τι: § 53. αὐτός, ipse (not 'of his own free will' Bigg).

1. 162. ἡδιον, libentius.

1. 163. ἐλπίς sc. ἐστί, 'we hope'. γενέσθαι, 'will accrue', the inf. aor. for the future or aor. with ἄν; see note to I vi l. 99, G. MT. § 23, 2 Note 2. ἦν ταῦτ' εὖ γένηται, 'if present matters turn out well'. Cf. VII i 17 ἦν τὰδε γ' εὖ γένηται, V 52.

1. 164. ποιήσας αὐτά sc. διαλεξάμενος κτλ.

§ 26. *The Hyrcanian chief takes the Median officer to a tent. Cyrus gives his messenger, who was just starting for Persia, a letter to be delivered to Cyaxarês.*

§ 26. 1. 166. ἰών not necessarily *iturus*, as Bornemann, Breitenbach and Schneider followed by Dindorf, translate; ἰών and not ἐρχόμενος is the regular present participle in Attic Greek of ἔρχεσθαι. (Cf. l. 103. On the other hand in Anab. II iii 29, ἦξω συσκευασάμενος ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἐματοῦ ἀρχήν, the participle is plainly future. See Buttmann *Gr. Gr.* p. 209.) See Rutherford *New Phrynicus* p. 103 ff.

συνεσκευασμένος, 'packed up', 'ready to start', III ii l. 18.

1. 168. πρόσθεν: § 17.

1. 169. ἐν τῷ λόγῳ, 'in my narrative', VIII i 7. See the remarks of Sir G. C. Lewis in the *Museum Classicum* Vol. II p. 15 f and cf. Hellen. VI 27 ἄχρι οὗ ὅδε ὁ λόγος ἐγράφετο, Herod. V 36, 5, VII 93. ἀποδοῦναι, *reddere*, 'to deliver' to the proper person (l. 205). See n. on II iv l. 98 and cf. Thuc. VII 10 τὴν ἐπιστολὴν ἀπέδοσαν, Eur. Iph. T. 745 τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τὰδε, 791 φέρω σοι δέλτον ἀποδίδωμί τε.

1. 172. πρὸς ταῦτα, 'in reference thereto'.

§ 27—§ 33. *In the letter Cyrus takes his uncle to task for his ungracious conduct in complaining of his having been left unprotected, and recalling all the Medes. He reminds him of his own different behaviour in bringing him as many allies as he could. Whatever thanks he himself owed to the Medes for their services, could not now be shared by Cyaxarês. In a different spirit from that of his uncle he offers to place at his disposal all the Persian reinforcements that he has sent for, and expresses a hope that they would be treated handsomely by him, if he should require their services.*

§ 27. 1. 174. χαίρειν without λέγει 'sends greeting', as in Latin *S=salutem* was a common epistolary form for *S. D.=salutem dat or dicit*. οὔτε...οὐδὲ μήν: cf. I vi l. 46, II ii l. 131.

1. 176. κρατῇ: as Cyaxarês, by the victory of Cyrus.

1. 178. πλέον, 'further'.

§ 28. 1. 179. ἐγγύτατα τῶν φίλων: II ii l. 41.

l. 180. καθήμενοι: III iii l. 121 note.

l. 181. μήκιστον, 'the greatest distance off'. This form is confined to the poets and later Greek writers.

l. 182. ἐν ἀκινδύνῳ, 'out of danger'. Cf. ἐν ἀσφαλεῖ III iii l. 241, ἐν ἴσῳ VII i 4.

§ 29. l. 183. σκέψαι ὅλῳ ὄντι μοι περὶ σὲ οἶος ὢν περὶ ἐμὲ ἔπειτά μοι μέμφει, 'consider what (an ungracious) return you made me (in contrast with) my (generous) conduct to you, and now withal you turn round and find fault with me for it'. Observe how the Greek condenses into one simple and neat sentence three distinct questions οἶος ἦν ἐγὼ περὶ σέ—οἶος ἦσθα σὺ περὶ ἐμέ—ὡς μέμφει μοι. HA. § 1013. For the force of ἔπειτα see note to I ii l. 20, and for the repetition of μοί cf. VI iv 7.

l. 184. μέν γε: see note to II i l. 152.

l. 186. ἐν τῇ φιλῇ: III iii l. 121.

l. 187. ὅσους δυνασθείην, a conditional (general) relative clause with past indicative in principal clause, hence the optative. For the form see note to II l. 75.

l. 188. ὄντος sc. μου: III iii l. 388. τὸν θέλοντα: see note 70 to I l. 138.

§ 30. l. 189. τοιγαροῦν κτλ., sensus est: quare cum antea utrisque gratiam habuerim, nunc solis Medis referre possum (*Hug*). See cr. n. This is an instance of the coordination of contrasted clauses; see note to V i 6, ii 9. ἀμφοτέροις: i.e. to yourself for permitting and to the Medes for availing themselves of your permission.

§ 31. l. 193. ἐπί: l. 73 note.

l. 194. ἴωσιν, e Persia. ἦν τι σὺ αὐτῶν δέη: I iv 1 note.

l. 195. πρὶν ἡμᾶς ἐλθεῖν, 'before we go back to you'. Cf. ἦκειν I v l. 4, IV i l. 144, viii 1, VI ii 3. σοὶ ὑπάρχειν, 'to be at your service'. οὐχ ὅπως ἂν κτλ., 'not in any way they please, but in any way you like to employ them'.

§ 32. l. 198. ἂν for ἀ ἂν.

l. 199. ὀφείλονται, *debeantur*, implying that they would be deserved.

l. 201. πολλοῖς ἀπειλεῖν: cf. V v 11.

l. 202. σοῦ μὴ φροντίζειν, 'not to regard you', G. § 171, 2, IIA. § 742.

§ 33. l. 202. παρῆναι, 'to be with you', l. 62. Cyrus goes to Cyaxarês before the arrival of the second Persian force.

l. 203. ὅταν τάχιστα διαπραξώμεθα κτλ., 'as soon as ever we have accomplished the objects, the achievement of which will be a common benefit both to you and to us': ἀν...πραχθέντα... γενέσθαι = εἰ πραχθείη, γενέσθαι ἀν.

l. 204. ἔρρωσο, *vale*, the usual termination of a Greek letter.

§ 34. l. 205. ταύτην sc. τὴν ἐπιστολήν. ἀπόδος, *redde*, l. 169.

l. 206. ἡ γέγραπται (sc. ταῦτα) σύμφαθι, 'answer him in accordance with what I have written therein'. καὶ γὰρ ἐγὼ... γέγραπται, '(and you will be telling the truth) for I give you commission (§ 31) to do, with regard to the Persians, exactly as it is set down in the letter', 'your instructions are in exact agreement with the purport of the letter'. Cf. III ii l. 213.

l. 207. τούτῳ μὲν without οὖν, as in VI iii 35.

l. 210. παρῆναι, 'to be back'.

§ 34—§ 36. *After giving the letter to the courier with a charge to make all haste, as he knew that his speedy return would be expedient, Cyrus inspected the troops all under arms. He gives instructions as to what is to be done with the horses and arms that were being brought in by the neighbouring people.*

§ 35. l. 212. τοὺς Μήδους: see on l. 144.

l. 215. ἀπέφερον: l. 246, iv l. 50.

§ 36. τοὺς πρόσθεν sc. καταβάλλειν ἐκέλευσε, ii 33.

l. 216. τοῦτο sc. τὸ κάειν, 'those whose business this was': ἔργον is here the predicate, as νόμος in I iv l. 350.

l. 217. ὁπόσων μὴ αὐτοὶ ἐδέοντο, 'all that they themselves had no need of'; a conditional relative clause, hence μὴ, not οὐ, HA. § 913, § 1021, G. § 231.

71 l. 219. τῶν ἱππέων, i.e. τῶν Μήδων, as appears from l. 255. Armeniorum praefecti praetereuntur, quia Cyrus iis omnia per Tigranem imperabat (*Fischer*).

§ 37—§ 42. *Cyrus directs the Median and Hyrcanian cavalry officers to superintend the partition of the property which the enemy's desertion of their camp had put at the disposal of the victors. He gives particular instructions for their guidance, and directs them to issue a notice to the treasurers in the service of the enemy that the tribute money at present in their possession must be paid to them at an*

appointed rendezvous; the sum thereof must be divided amongst the horsemen and foot-soldiers in the proportion of 2 : 1. Provision also must be made for the continuance of the existing market in the camp.

§ 37. l. 222. *καινὰ γὰρ ὄντα...πολλὰ αὐτῶν ἐστὶν ἀσύντακτα*, 'for owing to the novelty of our present position, many things in it are in a disorganised state'. This may be explained either by taking *πολλὰ* as a partitive apposition, or *τὰ παρόντα* as a nominative absolute. There is a precisely similar form of sentence in Oecon. XII 8 *ἐαυτοῖς εὖνοι πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσιν οἳ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι, ὅπως αὐτοῖς ἔσται ταῦτα τὰ ἀγαθὰ*.

l. 224. *ἃ δ' ἂν ἀσύντακτα ἦ κτλ.*, 'things that are in a state of confusion must always occasion trouble, until they are reduced to order'. G. *MT.* § 66, 4, *HA.* § 921.

l. 226. *χώραν*, *suum locum*, iii l. 486.

§ 38. l. 227. *ἄνδρες ἐπ' αὐτοῖς*, not 'in charge of it' (*Biggs*) as in VI iii 33 *τῶν ἐπὶ ταῖς καμήλοις*, but 'with', 'in addition to it', cf. II i l. 203 *ἐπὶ πᾶσι τοῖς τοιούτοις*. By *ἄνδρες* are meant the *ἐπίτροποι* of ii l. 243, referred to in l. 229 by *τούτους*.

l. 228. *ποῖα*: see note to III ii l. 7.

l. 229. *ὅστις...δεσπότης*, *quis sit cuiusque earum* (*rerum dominus*).

l. 230. *δή*, 'as a consequence'. *οὐ πάνυ ἐστὶν ὁρᾶν αὐτῶν πολλοὺς*, 'not very many of them can be seen etc.'

§ 39. l. 232. *ὡς μὴ οὕτως ἔχη*, 'in order that this state of things may not continue'.

l. 234. *τοὺς ὑπηρετήσοντας*: see note to ii l. 289 and cf. I vi l. 258.

l. 235. *οἰκεῖται καλῶς*, 'is properly furnished' ('made comfortable' *Biggs*). Cf. v iv 39.

l. 236. *ἐνταῦθα*, *ibi*, 'in this case', referring loosely to *ὅστις* l. 233.

l. 238. *εἰς ἐνδεόμενά του*, 'into (quarters) lacking something'. The general expression of locality is limited and defined by the verb *κατεσκήνωσε*.

l. 239. *τούτοις*: to complete the parallelism of the double clauses, we should have expected *τούτοις δέ* to correspond with *ἐνταῦθα μὲν* l. 236, but cf. Oec. IV 7 *οἱ μὲν—τούτους μὲν—οὗς δέ—τούτους*, Anab. III i 43 *ὁπόσοι μὲν—οὗτοι μὲν—ὁπόσοι δέ—τούτους*. On *τούτοις*—*ὅστις* see note to I vi l. 124 and cf. v iii l. 294.

l. 240. Construe: οἶδα δὲ καὶ ὅτι τὰ περιττὰ ἔσται πολλά, 'I know that what is left over and above (after such division and assignment) will be considerable in amount'.

§ 40. l. 241. ἅπαντα, 'in all'. πλείω...ἢ κατὰ τὸ ἡμέτερον πλῆθος, *plura quam pro multitudine nostra*, 'more than in proportion to', 'too much for the requirements of our numbers', HA. § 646.

l. 243. οἷ τε τοῦ, an hyperbaton for οἱ τοῦ τε: cf. iv l. 7, v iii 2.

l. 244. χρυσίον...ἐπίσημον i.q. νόμισμα, vi l. 103.

l. 245. λέγοντες, 'meaning thereby'.

§ 41. l. 245. κηρύττετε, *per praeconem imperate*, as in l. 255 ἐκήρυττον.

l. 246. ἀποφέρειν sc. τοὺς ταμίαις. ὅπου ἂν καθέζησθε, *ubicumque (in castris) consederitis*.

l. 247. ἐπιτίθεσθε, *onus imponite*: cf. III i l. 231 οἶον φόρημα ὁ φόβος.

l. 248. ἱππεῖ—ἀπλουῖν: the usual custom in the Greek service.

l. 249. ἔχῃτε, not the officers only whom he is addressing. The order is ἵνα ἔχῃτε καὶ ὅτου ὠνήσεσθε, ἣν τινος προσδέησθε: 'that you may have also wherewithal to purchase anything you may want besides'. ὅτου is gen. of price.

72 § 42. l. 250. τὴν ἀγορὰν ἀδικεῖν *vi eripere merces vendentibus*: ἀγορὰν is here put for the 'vendors in the market', 'dealers in provisions': see n. to II iv l. 255. On this custom of the Persians see Anab. I v 6; and on its continuance to the present day Morier *A second Journey through Persia* p. 239.

l. 251. κηρυξάτω sc. ὁ κήρυξ. Cf. v iii l. 264 σημαίνειν, l. 300 ἐσήμηνε τῷ κέρατι, II ii l. 16 ἤρξατο.

l. 252. καπήλους, the proper word for 'retail dealers' (ἐμπόρους 'wholesale dealers', 'merchants'. Cf. VI ii 38.

l. 253. ταῦτα διαθεμένους, *his dividitis*, 'when they have disposed of these'.

l. 254. οἰκῆται, 'may be made habitable', 'supplied with provisions'. Cf. l. 235.

l. 255. ἐκήρυττον: l. 245.

§ 43. l. 257. καὶ πῶς: l. 64 n. τῶν σῶν sc. the Persians.

§ 44—§ 49. Cyrus replies to the objection of the Median and Hyrcanian officers, that they cannot undertake the distribution of the spoil without the assistance of himself and the Persians. He proposes

that the horses left by the enemy should be given to the Persians—an arrangement which will be for their mutual benefit, as it will enable the Persians to take their share of danger and relieve them from the disgrace of being absent on such occasions as the recent pursuit of the enemy.

§ 44. l. 259. **προσηνέχθη**, 'applied himself to' i.e. 'replied'.

l. 262. **ἐπὶ πάσι**, 'on all occasions', referring to the collective ὅ τι, as in III iii l. 474, V iii l. 294. For the paronomasia ἐπὶ πᾶσι πάντας see n. to I vi l. 152.

l. 263. **ἀρκέσω πράττων**, 'it will be enough for me to act'; the same personal construction as in V iv 36.

l. 264. **δέη** sc. **πράττειν**. **ὕμεις** : **ἀρκέσετε πράττοντες**.

l. 265. **πράγματα** : I iii l. 42 note.

§ 45. l. 266. **γάρ** is explanatory of ὁρᾶτε.

l. 268. **αὖ**, *vicissim*.

l. 269. **πιστεύσομεν...διανεμεηκέναι**, 'we shall rely on your having made a fair distribution'. **διανεμεηκέναι** sc. ὑμᾶς. Cf. Mem. II vi 6 **τούτω πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσιν**.

§ 46. l. 270. **κοινὸν ἀγαθόν** : iii 7.

l. 271. **ἵπποι ὅσοι** for ὅσοι ἵπποι. So ἄλλα ὁπόσα I iii l. 166.

l. 272. **οἱ δέ**, 'while others', as if οἱ μέν had preceded. Cf. III i l. 308, Anab. II iii 10 **ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἷ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον**. **προσάγονται** sc. ab accolis.

l. 273. **ἀναμβάτους**=**μὴ ἔχοντας ἀναβάτην**. So Xen. uses the Ionic and poetic form **ἀμβάτης** by the side of **ἀναβάτης**; so VII v 12 **ἀμβολάς** for **ἀναβολάς**.

πράγματα παρέξουσιν ἐπιμέλεισθαι sc. αὐτῶν, 'they will give us the trouble of looking after them'. For this use of the Infinitive after verbs, as a synecdochical accusative, see G. M. T. § 93, 2 Note 3 (b).

Cf. Anab. III ii 27 **ὄχλον παρέχουσιν ἄγειν**, where the infinitive serves for a nearer definition of the noun ὄχλον, as of **πράγματα** here and in Arist. Vesp. v. 311 **τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες**;—**ἴν' ἐμοὶ πράγματα βόσκειν παρέχης**, Plat. Men. p. 76 A **πράγματα προστάτεις ἀποκρίνεσθαι**, Phaed. p. 115 A **μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν**, 'not to give the women the trouble of washing a corpse'. Cobet *Nov. Lect.* p. 393.

l. 277. **ἄν δολήτε** : ii l. 254 note.

§ 47. l. 278. ἡδιον, *libentius*.

l. 279. δίδετε, 'offer'. l. 281. δότε, 'give'.

l. 280. εἰ...ἂν βούλοισθε; see note to III iii l. 399, and for the repetition of ἂν note to II i l. 59.

73 § 48. l. 281. προσελάσαντες, 'riding against the enemy'.

l. 283. μή τι πάθῃτε, 'lest some reverse befall you': cf. v i l. 3 and see note to II i l. 78, and for the conjunctive I iv l. 15.

l. 284. ὅπουπερ ὑμεῖς sc. ἦτε.

l. 285. ἐψόμεθα ὑμῖν. Observe how carefully Cyrus avoids any language which might be construed into an undue assumption of superiority, when he says not ἡγήσομαι ὑμῖν nor συμμαχήσομεν or βοηθήσομεν ὑμῖν but ἐψόμεθα.

§ 49. l. 286. ἀπ' αὐτῶν sc. τῶν ἵππων. οὕτω, 'in that case' i.e. as mounted horsemen. Cf. I iv l. 47, VIII i 35. προθυμίας οὐδὲν ἐλλείψομεν, 'we will not in any wise fail in resolution'.

l. 287. πεζοὶ γενόμενοι, 'by turning footmen'.

l. 288. ἐν μέσῳ sc. ἔσται, *in promptu erit*, 'it will be open to us'.

l. 289. τοὺς ἵππους depends upon ἂν παραδοίημεν, *parabimus quibus equos tradamus servandos*.

§ 50. *The Medes and Hyrcanians give their assent unhesitatingly to the proposal of Cyrus.*

§ 50. l. 293. εἰ εἶχομεν...ἂν ἡρούμεθα: G. § 222, HA. § 895.

l. 294. ταῦτα sc. the formation of a Persian light cavalry.

§ 51. *Cyrus expresses his satisfaction and good wishes for the success of the experiment. He bids the Medes proceed at once with the division of the spoil, reserving for the gods such portion as the Magi advised, and for Cyaxarès what they thought most likely to please him.*

§ 51. l. 297. ἀλλά, 'well, I accept your offer'. Cf. v iv l. 220. Anab. I viii 17. ἀγαθὴ τύχη, *quod bonum, felix faustumque sit*, 'may success attend us in our transformation into horsemen'.

l. 299. ἐξαιρεῖτε: see note to l. 89 and cf. vi l. 92.

l. 300. ἐξηγῶνται, 'may declare as their interpretation of the will of the gods'. ἐκλέξασθε, 'select' for your own king. He is speaking to the Medes.

1. 301. ἂν οἴεσθε...χαρίζεσθαι sc. ἐκλεξάμενοι, 'you fancy that you would gratify him most by choosing'. See note to III iii l. 7 and for the hyperbatic anticipation of ἂν cf. I vi l. 217 note.

§ 52. 1. 302. καὶ οὔ: l. 82. ὅτι γυναῖκας ἐξαιρετέον εἴη, *mulieres deligendas esse*. G. § 281, 2, HA. § 990.

1. 305. ἐπειδὴν...ἐξέλητε...ποιεῖτε εἰς δύναμιν, 'when you shall have reserved (what you like) for him, then do your best to make these (Medes), who followed me as volunteers, all well content'. For this the active sense of ἀμέμπτους cf. VIII iv 28 and see note to ii l. 261.

§ 53. 1. 308. πρώτους συμμάχους is predicate. The Hyrcanians are meant.

1. 309. ὅπως...γενόμενοι, 'in order that they may consider that they have been well advised in making common cause with us'.

1. 310. πάντων τὸ μέρος, 'his proper share of everything', i.e. of all the different kinds of spoil.

1. 312. ὡς ἐμοὶ τοῦτο συνδοκοῦν, 'on the understanding that I 74 also approve of' his tarriance with us. See note to I iv l. 264.

1. 313. ἵνα καί: see note to III iii l. 285.

1. 314. τὰ ὄντα, 'the truth'.

§ 54. 1. 315. ὑμῶν καλῶς κατεσκευασμένων, 'when you have been properly supplied'.

1. 316. μάλα πως (I i l. 2 note) is to be taken with χωρικῶς, 'in country fashion', as well as with οὐκ ἐν χλιδῇ. The word χωρικῶς is un-classical; χωρίτης occurs in Hell. III ii 31.

1. 318. εἴ τι σεμνὸν ἡμῖν περιτεθείη, 'if any thing gorgeous (apparel etc.) were to be put on us'. Cf. II iv l. 42.

1. 321. ἐπὶ τῆς γῆς καταπίπτοντες, 'when we fall from horse-back and are lying on the ground'; a pregnant construction, with which cf. III iii l. 207.

§ 55. *Meantime Cyrus called his captains together and directed them to count the number of horses with their appointments and grooms, and each to take an equal number of each, to be determined by lot, for his own company.*

§ 55. 1. 323. ἐπὶ τῷ ἵππικῳ, 'at the mention of horsemanship'.

1. 327. διαλαβεῖν κληρωσαμένους εἰς τάξιν ἴσους ἐκάστοις, 'to divide them by lot amongst themselves, so that each should have an

equal number for (each) company'. For διαλαβεῖν see cr. n. and cf. v i l. 2, l. 222, VII iii 1. εἰς τάξιν: see n. to ii l. 245, l. 325.

l. 328. ἵσους does not refer to the grooms only (*Bigg*), but to the horses also and their appointments.

§ 56—§ 58. *Proclamation issued by Cyrus that any slave of Median, Persian or other nationality, late in the service of the Assyrian, Syrian or Arabian army, should declare himself. Cyrus selected the finest of those who came forward, and made them carriers of arms to the Persian horsemen. Each company is henceforward to consist partly of mounted, partly of unmounted men. Each newly mounted captain is to appoint a substitute to take the command of the unmounted men in his own place.*

§ 56. l. 328. ἀνειπεῖν ἐκέλευσεν sc. τὸν κήρυκα. Cf. l. 251.

l. 329. Σύρων: see note to I i l. 58. Ἀραβίων: ib. l. 59.

l. 330. Βακτρίων: see note to I i l. 61.

l. 331. Καρῶν ἢ Κιλικίων: see note to I i l. 60, l. 61. ἄλλοθεν ποθεν βεβιασμένος, *aliunde vi abductus*.

l. 332. ἐκφαίνεσθαι, *in medium prodire*.

l. 334. τὰ εἶδη βελτίστους: HA. § 718 b, G. § 160, 1.

§ 57. l. 335. ὑποφέρειν, *suggerere*, 'to carry after' i.e. behind their masters. ἄν = ἄ ἄν.

l. 336. διδῶσι sc. the newly mounted Persian officers, whom they were to serve as θεράποντες 'esquires' or ὑπασπισταί 'shield-bearers'.

§ 58. l. 338. συνέστησεν, *commendavit*, 'introduced', not, as Gorham takes it, 'constituted' or 'associated'. Cf. VII iii 12.

l. 339. ψιλὰς, i.e. without belts, not as others understand 'naked', 'unsheathed'. ὅπως...ἔπονται, 'that they may follow with these behind the horses'. Cf. v ii l. 95, l. 261, v 6, VI ii 10 and ii 1 where it is said of the θεράποντες that ἐπὶ τούτοις (τοῖς ἱππεύσιν) εἵποντο.

l. 340. τὰπιτήδεια τούτοις...λαμβάνειν, 'to draw rations for them'.

l. 341. ὥσπερ καί: I v l. 4. αὐτοὺς δέ, ipsos Persas.

l. 342. ξυστά (ξύειν), 'cavalry-lances', vi l. 6, VII i 33.

75 l. 343. οὕτω ποιῶν κατήρχεν, 'he set the example of doing so'. Cf. I iv l. 45.

l. 344. ἐπὶ δὲ τοὺς πεζοὺς... τῶν ὁμοτίμων, 'and over the existing foot-soldiers of the peers (he ordered) each (newly mounted officer) to appoint another officer of the same rank to take his place'. It appears from v ii 1 that only two thousand in all were provided with horses.

l. 345. τῶν ὁμοτίμων, *unum ex optimatibus*.

CHAPTER VI

§ 1. *While they were thus employed Gobryas, an old Assyrian chieftain, rode into the camp with a cavalcade, wishing for an interview with Cyrus.*

§ 1. l. 1. ἀμφὶ ταῦτα εἶχον: cf. v l. 90. ἐν τούτῳ, 'meanwhile'.

l. 2. πρεσβύτης ἀνὴρ: HA. § 625 a. Cf. II ii l. 53 ἄνδρα νεανίαν, IV ii l. 316 ἀνὴρ Πέρσης.

l. 3. θεραπεῖα in concrete sense. Cf. v v 6, 8.

l. 7. τᾶλλα: ὅπλα, II 33, v 36.

l. 8. πρῶτον, 'first of all'. ἰδεῖν, 'to have an interview with'. Cf. Thuc. IV 125 τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπελθεῖν, where the scholiast remarks πρὶν διαλεχθῆναι τῷ Βρασίδᾳ, οὕτω γὰρ οἱ Ἀττικοὶ λέγουσιν. See note on v ii l. 201.

l. 9. αὐτοῦ, *ibi*, IV i l. 1.

§ 2—§ 7. *Cyrus listens to the sad story of Gobryas and the wrongs he had formerly sustained at the hands of the crown-prince (now king) of Assyria, son of the good king who had recently fallen in battle.*

§ 2. l. 12. τὸ γένος: see n. to v l. 334.

l. 13. ἐπάρχω, not used of an independent sovereign, but of a satrap or vassal. See I i l. 64.

l. 14. ἵππον, collective noun = *equitatum*. Cf. Herod. I, 27 ἵππος μυρία, v 63 ἵππος χίλιη, Thuc. I 62, 3 διακοσίαν ἵππον, Aesch. Pers. v. 307 μυρίας ἵππου βραβεύς. So Anab. I vii 10 ἄσπις μυρία καὶ τετρακοσία. See HA. § 609. εἰς, *circiter, fere*.

l. 15. ὥς μάλιστα: I iii l. 10.

l. 16. τέθηκεν ὑφ' ὑμῶν, 'has been done to death by you': see note to I vi l. 500 and for the allusion I § 8. ἀνὴρ ἀγαθὸς ὢν, not 'fighting bravely' (*Bigg*), which would require ἀγαθὸς γενόμενος, but 'excellent man that he was', in contradiction to ἐχθιστος ὢν ἐμοί.

l. 19. δοῦλον, 'as a liege subject', 'as your vassal'. Cf. v v 9.

1. 20. οὕτως ὡς δυνατόν sc. ἐστί, 'in the (only) way in which it is possible for me to do so' viz. by adoption. Gorham's interpretation of οὕτως is quite inadmissible here.

1. 21. δέ, *autem*. Cf. v l. 8. ἅπαις ἀρρένων παίδων, 'having no male issue'. So Isocr. 12, 126; Isaeos 3, 1 ἅπαις γνησίων παίδων. ὅς sc. παῖς.

§ 3. 1. 22. μόνος καί: the καί is not to be translated.

1. 23. τιμῶν ὥσπερ ἂν εὐδαίμονα πατέρα παῖς τιμῶν τιθείη, 'honouring me in the way in which, if a son honoured his father, he would make him a happy man', 'paying me the filial reverence which would make a father happy'. The second τιμῶν = εἰ τιμῶ.

1. 24. τιθείη with double acc. = ποιοίη, a sense not infrequent in Ionic, but very rare in Attic, prose. The middle is so used in VIII vii 13. τοῦτον is an emphatic repetition of the (omitted) antecedent: see G. § 152 Note 3. The natural conclusion here would have been ἀφείλετο τὴν ψυχὴν, but in the excitement of his passionate grief the father, unable to refrain from telling all the circumstances that led to his son's death, omits the verb, which does not appear until the end of § 4 with its subject and object repeated. The construction is perhaps designedly irregular.

1. 25. πατρὸς δὲ τοῦ νῦν: cf. I v l. 18 with note. ὡς δώσοντος, 'with the view of giving in marriage'.

1. 27. ὅτι δῆθεν, 'because, as I flattered myself'. The δῆθεν, *scilicet*, 'forsooth' serves to indicate the vanity of his hope. ὁψοίμην: G. § 203 Note 3, HA. § 855 a.

1. 28. ὁ δὲ νῦν βασιλεύς has no verb of its own, but a new subject is introduced in ὁ μὲν...συνεθῆρα l. 31.

76 1. 29. ἀνέις, 'giving him permission', as a special favour, because it was not etiquette to shoot or hunt before Royalty. See I iv l. 166. ἀνὰ κράτος, *omni vi*: cf. I iv l. 286.

1. 31. ὁ μὲν, the son of Gobryas.

1. 32. ὁ μὲν νῦν...ὁ δ' ἐμός, in partitive apposition to ἀμφότεροι: see note to I i l. 6.

1. 33. ὡς μήποτε ὥφελεν sc. ἀμαρτεῖν, 'would to heaven he had never' missed his aim, 'alas! the while' (*Holland*).

1. 34. οὐδὲν δέον sc. βαλεῖν, *quod minime factum oportuit*. Cf. Herod. III 65 ἀδελφεοκτόνος, οὐδὲν δέον, γέγονα. G. § 278, 2, HA. § 973; cf. I v l. 111. καταβάλλει, 'brings down'; cf. I iii l. 165, iv l. 88.

§ 4. 1. 35. ἄρα, 'as it proved'; cf. I iii l. 123 with note. κατέσχευεν ὑπὸ σκότου 'suppressed, stifled so as to conceal'.

1. 37. οὐδὲν θαυμαστὸν παθὼν, in which there was nothing remarkable, as it might happen to any one. Cf. v iv 19.

1. 38. κατειργάσατο, 'killed outright'.

1. 39. ἄρα, *nonne?* Cf. v iii l. 17.

1. 40. ἑκατεράκις, 'both times', an un-classical word. ἐν τούτῳ δὴ, 'thereat indeed', 'just then': a common use of δὴ to strengthen pronominal words.

1. 42. τὸν μόνον μοι, the possessive dative, HA. § 768 b.

§ 5. 1. 43. τάλας, a poetical word, not found elsewhere in Xen. In fact the whole of this tragic story is remarkable for the poetic tinge of its sentiment and diction, suitable to its pathos.

1. 44. ἐκομισάμην, 'received back', not, as Bornemann takes it, *domum portandum curavi*. τηλικούτος ὢν, 'aged as I was'.

1. 45. γενειάσκοντα, 'growing a beard', a poetical word. ἀγαπητόν i.q. μονογενῇ sc. *unicum* (Dindorf). Cf. Dem. c. Mid. c. 45.

1. 46. ὁ κατακανὼν, 'his murderer'. οὔτε μεταμελόμενος πώποτε φανερός ἐγένετο κτέ., 'has never up to the present time shown any signs of remorse, nor condescended to pay any mark of honour to him under ground as an atonement for his wicked act'. By τιμὴ are meant sacrifices and libations, such as were offered on the tomb of Abradatas VII iii 7. Cf. VIII vii 18.

1. 49. δῆλος ἦν συναχθόμενός μοι τῇ συμφορᾷ, 'openly showed that he condoled with me because of my calamity'. G. 280 Note 1, HA. § 981.

§ 6. 1. 51. ἐπὶ τῷ ἐκείνου κακῷ, 'with a view to injure him', sc. the late king. Cf. I vi l. 369.

1. 52. πολλὰ φιλικὰ...ὑπηρέτησα: cf. I vi l. 436 τὰ συμφέροντα ὑπηρετεῖν.

1. 54. περιήκει, 'has devolved'. So περιϋέναι, περιελθεῖν and περιχωρεῖν are used by Herodotos. See I c. 120.

1. 55. εἰ οἶδ' ὅτι: parenthetical and 'extra constructionem'.

1. 56. ὥς...ἔχω, 'how I am affected', 'what my feelings are towards him'.

1. 57. ὥς διάκειμαι, 'in what a condition I am now, whereas I once lived so happily, bereft of my only son and heir and passing (I ii l. 151) my old age in sorrow and heaviness'.

§ 7. 1. 59. εἰ...δέχει καὶ...λάβοιμι: cf. ii § 37.
 παιδί, 'for my beloved son', the *dativus commodi*.

τῷ φίλῳ

77 1. 60. ἄν τυχεῖν depends upon ἐλπίδα. Cf. I iv l. 317, II iv l. 199 where it is followed by an aor. inf. without ἄν. ἀνηβῆσαι πάλιν, a strong pleonasm: cf. Arist. Lys. 668, Plat. Phaed. 72 C πάλιν ἀναβιώσκεσθαι.

1. 61. ζῶν=εἰ ζῶην serves as protasis to ἄν αἰσχυνοίμην, as ἀποθνήσκων=εἰ ἀποθνήσκοιμι does to ἄν τελευτᾶν.

§ 8. *The reply of Cyrus to the appeal of Gobryas.*

§ 8. 1. 65. ἦνπερ καὶ φρονῶν φαίνῃ, i.e. οὐ μόνον λέγων, 'should it prove that you mean also (in your heart) all that you speak (with your lips)'.

1. 67. τιμωρήσειν σοι τοῦ παιδός, *me opitulaturum tibi esse propter filium* (interfectum), 'that I will help (i.e. by avenging) you because of your (murdered) son'.

1. 68. σὺν θεοῖς: see note to II i l. 144. εἰάν σοι ποιῶμεν:
 cf. VII ii 27 ἦν ταῦτά μοι ποιήσης ἃ σὺ λέγεις.

§ 9. *Gobryas offers to place his fortress at the disposal of Cyrus, to pay him the same tribute as he paid to the king of Assyria, and to serve under his banner and contribute a native force to any expedition of his. He expresses a wish also to make him guardian of his only daughter, whom he had brought up in the hope that she might one day become wife of his king.*

§ 9. 1. 73. ἔφερον...ἀποτίσω: cf. VIII vi 8.

1. 76. παρθένος is in attributive apposition to θυγάτηρ, HA. § 624 a. ἀγαπητή, *unica*: see n. to v l. 45. γάμου ὥρα, 'ripe for marriage', = ἔχουσα ὥραν γάμου, 'having the proper age for marriage'. 'With some adjectives derived from substantives, the genitive may be regarded as depending on the included substantive', HA. § 754 e.

1. 77. γυναῖκα, 'to be a wife', predicate accusative, HA. § 726.

1. 78. αὐτή, *ipsa*. μοι γοωμένη, 'lamenting to me': this is the only passage in Attic prose where the verb γοᾶσθαι is found.

1. 80. ὡσαύτως γινώσκω, 'I am of the same mind', v iii l. 296. βουλευσασθαι, 'to form your own plan'; βουλευών, 'taking counsel' or 'advising': but there seems to be no real difference here between the active and subjective middle. See HA. § 814.

§ 10. *Cyrus accepts the offer of Gobryas, and they enter into a solemn contract.*

§ 10. l. 82. οὕτω δὴ: l. 90. ἐπὶ τούτοις ἀληθευομένοις = ἀψευδοῦντός σου v ii l. 50, 'on the proviso that these professions are true': see note to III ii l. 164. δίδωμι...δεξιάν: ii l. 43.

l. 86. ἔχοντα τὰ ὄπλα, 'with his weapons': see n. on l. 6.

l. 87. πόση τις: see note to II i l. 14. ὥς αὐτόν *ad se i. e. ad domum suam.* ὥς ἤξων, 'as he intended to come there'.

l. 88. τῇ ἐτέρᾳ, 'on the third day'. See note to II iii l. 209.

παρ' ἡμῖν, *apud nos*, 'chez nous'.

§ 11. *Departure of Gobryas from the camp. Arrival of the Medes with the prizes they had reserved for Cyrus and Cyaxarés.*

§ 11. l. 90. ἡγεμόνα, *ducem viae*, 'a guide' for Cyrus.

l. 91. οἱ μάγοι: v l. 299.

l. 92. ἔφασαν...ἔξελεῖν, not 'said that they had chosen' (*Bigg*), but 'directed them (the Medes) to set apart'.

l. 94. τὴν Σουσίδα γυναῖκα, 'the Susan dame' sc. Pantheia, wife of Abradatas: see v i 2 ff. καλλίστη δὴ, 'by far the most beautiful'.

l. 95. μουσουργούς, 'singing-girls', 'musicians'. Cf. Ctesias fr. 13 βασιλέως δούλῳ ὄντι αὐτῷ (Ἀνάρῳ) εἰς τὸ δεῖπνον εἰσῆσαν πεντήκοντα καὶ ἑκατὸν ψάλλουσαι καὶ ᾄδουσαι γυναῖκες· ἔφαλλον δὲ αὐταὶ καὶ ἦδον ἐκείνου δειπνοῦντος: Athenaeus XII 2 p. 514 b φυλάσσουσί τε αὐτὸν (βασιλέα) καὶ τριακόσαι γυναῖκες, ὡς ἱστορεῖ ὁ Κυμαῖος Ἡρακλείδης ἐν πρώτῃ Περσικῶν· αὐταὶ δὲ τὰς μὲν ἡμέρας κοιμῶνται ἵνα νυκτὸς ἐγρηγορῶσι· τῆς δὲ νυκτὸς ᾄδουσαι καὶ ψάλλουσαι διατελοῦσι λύχνων καιομένων.

l. 96. δεύτερον δέ, as if πρῶτον μὲν had preceded. τὰ δεύτερα sc. ἐξηρηκότες, 'the next best'.

l. 97. τοιαῦτα: v 7. ἐκπληρώσαντες...ἐνδεόμενοι: v 37.

l. 98. πάντα, *res omnis generis*, 'things of all kinds'.

§ 12. l. 100. ἰσόμοιρον, according to the wish of Cyrus, v l. 310.

l. 102. τοῖς Πέρσαις, 'for the behoof of the Persians'. τὸ νόμισμα = τὸ ἐπίσημον χρυσίον, v l. 244.

l. 103. ἐπειδὴν ἅπαν συλλεχθῇ, διαδώσειν, 'that they will divide, as soon as the whole amount shall have been gathered in, and they did divide it accordingly', IV ii l. 164. Cf. Anab. IV v 15 τὴν χιόνα εἵκαζον τετηκέναι· καὶ ἐτετῆκει.



NOTES ON
THE
CYROPAEDEIA
OF
XENOPHON
BOOK V





BOOK V

CHAPTER I

§ 1. *How Cyrus disposed of his own share of the spoils.*

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§ 1. l. 1. μὲν δὴ: see note to I i l. 76.

l. 2. διαλαβόντας φυλάττειν, 'to divide amongst themselves the charge of': see n. to IV v l. 327 and cf. v i 29.

l. 5. αἰ, 'from time to time', 'for the time being'. Cf. VII i 47.

l. 6. φιλόμουσος, 'fond of music'; a word not found elsewhere in Xen.

l. 7. καὶ μὴν, 'well'. ἀκούσας...ἤκουσα: cf. iv 51 πείθων...ἔπεισε, VI i 1 ὠθοῦντες ἐξώσειν, VIII iv 9 ὑπακούων σχολῇ ὑπήκουσα, Anab. II v 7 φεύγων ἀποφεύγει.

l. 8. ἑσπέρας, 'yester evening'. ὦν, by assimilation or attraction for ἄς, HA. § 994, G. § 153. κᾶν for καὶ ἑάν.

l. 11. δίδωμι sc. αὐτήν.

l. 12. ἢ σὺ ἐμοί, sc. ἔχεις. οὕτως, adeo.

l. 13. διψῶ, *sitio*, *vehementer cupio*; cf. Plat. Rep. p. 562 c πόλις ἐλευθερίας διψήσασα. So πεινᾶν is used metaphorically to denote eager desire in Oec. XIII 9 l. 51 πεινώσι τοῦ ἐπαίνου, where I have collected other similar instances.

§ 2—§ 7. *Cyrus summons Araspas the Mede to his presence and gives into his charge Pantheia and the pavilion. She was the wife of Abradatas, king of Susa, who was absent on a mission to the king of the Bactrians when the Assyrian camp was taken. Araspas gives an affecting description of the striking beauty of the captive queen and her poignant grief when she first heard of her destiny. He ends by urging Cyrus to go and see her himself.*

§ 2. l. 15. ἐκ παιδός, 'from a boy'; I ii l. 97, II iii l. 71. τὴν στολὴν ἔδωκε τὴν Μηδικήν. For the incident see I iv 26 and, for a description of the Median silk robe, note to I iii l. 18.

1. 18. τήν τε γυναῖκα καὶ τὴν σκηνήν: see IV vi 11.

§ 3. 1. 19. ἦν... τοῦ Ἀβραδάτου, 'was wife of Abradatas'; predicate-genitive of possession, G. § 169, 1, HA. § 732 a. On the romantic story of Pantheia see Introd. Vol. I p. li.

1. 20. τοῦ Σουσίου, 'of Susa' (τὰ Σοῦσα), which was at a later period the spring residence of the Persian king. It was in the province of Susiana (*Chusistan*).

1. 21. ὁ ἀνὴρ αὐτῆς, 'her husband'. Cf. I iii l. 149.

82 1. 23. πρεσβείων ὥχετο, 'was gone on an embassy'. The supplementary participle contains the leading idea of the expression. G. MT. § 112, 2. HA. § 984.

1. 25. ἐτύγχανε sc. Abradatas.

1. 27. αὐτός, not Abradatas (*Gorham*), but Cyrus.

§ 4. 1. 31. ἐγὼ sc. ἐώρακα αὐτήν. καὶ δῆτα, 'and let me tell you'. Cf. Arist. Acharn. v. 142 καὶ δῆτα φιλαθῆναιος ἦν ὑπερφυῶς.

1. 33. οὐ διέγνωμεν αὐτήν, 'we did not distinguish her from the rest'. χαμαὶ ἐκάθητο, a posture expressive of her mourning over her captivity, like that of Hecuba in Eur. Hec. v. 495 αὐτὴ δὲ δούλῃ γράυς ἄπαις ἐπὶ χθονὶ κεῖται κόνει φύρουσα δύστηνον κára.

1. 34. καὶ τοίνυν not 'and accordingly' (*Bigg*), but 'and withal': see my note to I i l. 23. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα, 'the dress she wore was like that of her handmaids': ταῖς δούλαις = τῇ τῶν δούλων ἐσθῇτι. For a similar elliptical form of comparison see note to II iii l. 143, IV iii l. 46, VI i 50.

1. 35. ἐπεὶ δέ answers to ὅτε μὲν l. 32.

1. 37. καὶ πασῶν, 'even all'.

1. 38. καθημένη κεκαλυμμένη, 'sitting completely muffled (i.e. using her ἱμάτιον as a sort of muffler or veil)'.

§ 5. 1. 39. συνανέστησαν αὐτῇ: G. § 187, HA. § 775.

1. 41. τῷ μεγέθει, *proceritate corporis*, 'in her stature', II l. 42, I iv l. 28, Oecon. v 2. τῇ ἀρετῇ, 'her noble presence', seemingly a reminiscence of Odyss. XVIII l. 251 where Penelope says to Eurymachos ἦτοι ἐμὴν ἀρετὴν εἰδὼς τε δέμας τε ὤλεσαν ἀθάνατοι.

1. 42. ἐν ταπεινῷ σχήματι, not 'with a dejected air' (*Watson*), but 'in lowly guise', 'in a poor and simple habit' (*Holland*), as is shown by the use of the prepos. ἐν, on which cp. l. 35 and see note to II i l. 151.

l. 43. δῆλα ἦν στάζοντα: IV vi l. 49 note.

l. 44. καὶ ἐπὶ τοὺς πόδας, 'down to her very feet'.

§ 6. l. 45. ὡς δ' ἡμῶν ὁ γεραίτατος εἶπε κτλ.: this clause is resumed in l. 51 ὡς οὖν τοῦτο ἤκουσεν: the main (apodotic) clause begins with περικατερρήξατο. Cf. VI ii § 9—§ 12. καλὸν μὲν γάρ...ἀνδρα εἶναι: we have here an instance of a sentence, which is logically subordinate to, though grammatically coordinated with, the main clause. Cf. § 16, ii 9, VI i 45, VIII v 7. The meaning is: 'for although your husband also is (as well as Cyrus) etc....yet he, for whom we select you as a prize of war, is in no way inferior to him'.

l. 47. εὖ ἴσθι ὅτι, parenthetical, 'be assured'.

l. 48. τὸ εἶδος...τὴν γνώμην, accusatives of specification, IV v l. 334.

l. 49. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος: see note to IV ii l. 7, III ii l. 185.

l. 51. οὐ σὺ ξεῖς: see note to l. 19. τὸ ἀπὸ τοῦδε: IV ii l. 157. οὖν, resumptive, *igitur*, 'I say'.

l. 52. περικατερρήξατο, a word of singular occurrence in Xen. τὸν ἄνωθεν πέπλον, 'her upper robe', by attraction for τὸν ἄνω πέπλον ἄνωθεν: see HA. § 788 b and cf. I iii l. 39. For this mode of expressing grief see III i l. 112 with note on πέπλος.

l. 53. δμῶαί, a poetic word.

§ 7. l. 54. ἐφάνη μὲν...ἐφάνη δέ, an anaphora, I i l. 37.

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l. 55. αἱ χεῖρες, 'her arms'.

l. 57. μήπω φῦναι μηδὲ γενέσθαι, 'there never yet was begotten nor born a woman like her of mortal parents in all Asia'. Cp. Plat. Euthyd. p. 296 D (where he is speaking of the doctrine that all knowledge is only a reminiscence of knowledge acquired in a previous state of existence) δῆλον οὖν ὅτι καὶ παῖς ὢν ἠπίστω καὶ ὅτ' ἐγγίγνου καὶ ὅτ' ἐφύου· καὶ πρὶν αὐτὸς γενέσθαι καὶ πρὶν οὐρανὸν καὶ γῆν γενέσθαι, ἠπίστω πάντα, Plutarch Cat. min. c. 23 οὗς ἔδει μὴ γενέσθαι μηδὲ φῦναι.

l. 58. ἀπὸ θνητῶν: cf. IV ii l. 163. πάντως, *omnino*, 'by all means'.

§ 8. *The reason why Cyrus declines to visit Pantheia.*

§ 8. l. 60. πολὺ γε ἦττον, sc. θεάσομαι αὐτήν.

l. 62. τί δαί; 'how now?' δαί is an Attic equivalent of δῆ used only in questions of surprise or passion, HA. § 1037, 9.

1. 64. οὐδὲ πάνυ μοι σχολῆς οὔσης, 'when I have not very much time to spare', or 'when I have no time at all to spare'.

1. 65. πολὺ θάττον: ἢ σύ. αὐθις, 'on her part'.

1. 67. καθήμην, opt. 'I should sit idly': III iii l. 121.

§ 9—§ 11. *The refusal of Cyrus to go and see Pantheia gives rise to a discussion between him and Araspas on the force of Love. Araspas argues that beauty does not attract by a physical law independent of the will; if it were so, every one would be similarly affected by it. But Love is a matter of choice. Law cannot control the operation of natural forces, it can interfere only with actions that depend on free will. But it can check Love, therefore Love must depend on volition.*

§ 9. 1. 69. ἀναγλάσας, 'bursting into a laugh'. οἷε γάρ, 'why, do you then fancy?' see note to I iv l. 134.

1. 70. κάλλος ἀνθρώπου, 'human beauty', 'a beautiful human being'.

1. 71. ἀναγκάζειν depends on ἱκανόν and itself governs πράττειν.

1. 72. παρὰ τὸ βέλτιστον, 'contrary to his best interest'. εἰ τοῦτο ἐπεφύκει, sc. κάλλος: 'had this been the natural law of beauty'; the pluperfect having the meaning of an imperfect: see HA. § 849 c.

1. 73. πάντας ὁμοίως, 'all indifferently', I iv l. 39.

§ 10. 1. 74. ὁρᾷς τὸ πῦρ, ὡς...κάει; cf. IV ii l. 29 with note.

1. 76. ἐρῶσι: the indefinite subject 'men' may be understood from the preceding πάντας.

1. 77. ἐθελούσιον, 'a matter of free will': see IV ii l. 71 with note.

1. 78. αὐτίκα, 'for example', III i l. 274. οὐκ ἐρᾷ ἀδελφὸς ἀδελφῆς: Araspas is here speaking the sentiments of a Greek. Among the Persians and Egyptians marriage was allowed between brother and sister (ὁμομήτριοι: Herod. III 31, Arist. *Ran.* 849, Eur. *Androm.* l. 173 τοιοῦτο πᾶν τὸ βάρβαρον γένος· πατήρ τε θυγατρὶ παῖς τε μητρὶ μίγνυται κορή τ' ἀδελφῶ...καὶ τῶνδ' οὐδὲν ἐξείργει νόμος): but at Athens only brothers and sisters by different mothers could marry. Nepos *Cim.* 1 *Atheniensibus licet eodem patre natas uxores ducere.*

1. 79. ἄλλος, 'some one else' i.e. who is not a brother,

1. 80. ἱκανός sc. ἐστὶ.

§ 11. l. 81. εἰ δέ γε νόμος τεθείη μὴ ἐσθλόντας μὴ πεινῆν, 'yes and if a law were made forbidding men to be hungry, if they do not eat etc....no (law) would suffice to make men obedient to such injunctions'.

l. 82. ῥιγοῦν: this form is said by old grammarians to be un-Attic, and Dindorf alters it into ῥιγῶν; but cf. I iv l. 356, where he leaves ἰδροῦντι unaltered.

l. 84. ταῦτα πείθεσθαι: see note to I iii l. 54, II ii l. 25.

l. 85. πεφύκασιν...κρατεῖσθαι, 'it is their nature to yield to 84 them'; they cannot help being mastered by thirst, hunger, cold, heat, etc.

l. 86. γοῦν: cf. l. 117, and see note to I i l. 42. τῶν καθ' αὐτόν, 'what suits, befits, becomes him'.

§ 12. 'If love depends on free will', says Cyrus in reply, 'we should expect a man to be able to discontinue his love at pleasure; whereas we find men reduced by it to a state of thralldom from which, wish as much as they may, they cannot emerge'.

§ 12. l. 89. τὸ ἐρασθῆναι, ingressive aorist, 'to fall in love'. See note on I i l. 57. παύσασθαι ἔστιν, *desinere licet*.

l. 90. ὑπό, *prae, propter*.

l. 91. καί...γε: III i l. 193. καί...νομίζοντας, 'even though, before they were in love, they considered' etc.; μάλα qualifies κακόν, not νομίζοντας: Bigg's translation 'though they know (!) full well' will not hold.

l. 93. ὧν οὐ βέλτιον (sc. ἦν ἢ μὴ) στέρεσθαι, 'which they cannot afford to lose', οὐ βέλτιον is a litotes for κακόν, 'detrimental'. See my lex. to Oecon. p. 19* b.

l. 96. ἐν σιδήρῳ: III iii l. 88 with note.

l. 97. παρέχουσι...ὑπηρετοῦντας, 'they surrender themselves as tools in the hands of the objects of their love to be subservient to them in many irrational ways, to their many whims and fancies'. For the combination of adjective and adverb cf. Aesch. Pr. V. v. 1007 λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν.

l. 98. καὶ μέντοι, *atque adeo*. See note to I iv l. 252.

l. 99. ἔχοντες, concessive, 'though they have'. φυλάττουσι: cf. IV ii l. 288.

l. 100. μή ποι ἀποδρῶσι, *ne quo aufugiant*, ubi reperiri nequeunt.

§ 13—§ 15. *'It is true that some men are so enthralled, but then they are poor wretches, whose life is a burden to them, incapable of resisting any sort of temptation, such as that to fraud and robbery. You have no sympathy with the thief and robber, but punish him because he is a free agent and is not obliged to thieve or rob. Similarly it is not the fault of beautiful objects if others fall in love with them; the fault lies with those who cannot, like highminded men, control their desires. As an instance in point, I have set eyes on the fair dame and, though I thought her absolutely lovely, yet I have not been prevented thereby from discharging my ordinary duties'.*

§ 13. 1. 101. ποιούσι γὰρ ταῦτα, 'yes, they (lovers) do do so'.

1. 102. μοχθηροί, predicate adjective, 'poor wretches'.

1. 103. μέν...δέ, 'although, yet'.

1. 104. ἀπαλλαγῆς τοῦ βίου: the article is omitted as in τελευτῇ τοῦ βίου Anab. I i 1, Mem. I v 2, and in ἐν ἀκμῇ τοῦ βίου Cyr. VII ii 20.

1. 105. οἱ αὐτοὶ οὗτοι, *iidem hi*, sc. οἱ μοχθηροί.

1. 108. σὺ πρῶτος, 'you are the first, who etc.' The king being the vindicator of the law. Cf. III i l. 95. ἀναγκαῖον ὄν: HA. § 974, G. § 278, 2 Note, MT. § 110, 2 Note 1. Cf. II ii l. 171.

§ 14. 1. 111. ἀνθρώπους: see note to I ii l. 70.

1. 112. ὦν μὴ δεῖ, sc. ἐφίεσθαι. G. § 231, HA. § 913. ἀνθρώπια, *homunculi*, a diminutive, expressive of contempt. See note to I iv l. 159. Cf. Arist. Ran. 263 πονηρὰ ἀνθρώπια, Ach. 517 ἀνδράρια μοχθηρά.

1. 113. τῶν ἐπιθυμιῶν ἀκρατῇ: G. § 180, 1 Note 1, HA. § 753 b. κᾶπειτα, 'and then', 'and for all that'. Cf. IV v l. 184.

85 1. 117. παρὰ τὸ δίκαιον: l. 72.

§ 15. γοῦν: l. 86. ταύτην ἑωρακῶς καὶ πάνυ καλῆς δοξάσης, not 'though I have seen her and though she seemed' (*Bigg*), but 'after having seen this dame, although she struck me as being absolutely beautiful, yet I...continue to perform the other parts of my devoir in your service'. The καὶ here is not copulative but intensive of πάνυ, see note to I vi l. 6, l. 11. For the gen. absolute used needlessly, see note to I iv l. 13, and for the omission of αὐτῆς III iii l. 388.

§ 16—§ 17. *Cyrus retorts upon Araspas:—'Your exception proves nothing: you did not give love time to operate; you may touch fire without being burned immediately; timber does not ignite all at once; but I should object to touch fire on that account. Again, love*

is not like fire which burns those only who are in immediate contact with it; but those who see a beautiful person even at a distance are unconsciously caught by its flame. Do not trust yourself then to gaze long upon beauty but follow my example'. 'You need not fear, I warrant you' rejoins Araspas 'that the sight of beauty, even if I never take my eyes off it, will betray me into doing wrong'. 'Well said: I confide this dame therefore to your charge; do you take care of her, for she is precious and may some day be of service to us'.

§ 16. 1. 121. θάττον ἢ ἐν ὅσῳ χρόνῳ, 'sooner than (or 'too soon for') the time during which'.

1. 122. συσκευάζεσθαι means (1) 'to pack up' as in III i l. 411, (2) 'to get up', 'contrive', (3) 'to get' or 'band together'. Various interpretations are given of it in this passage: *corripere et auferre* (Camerarius), *laqueis quasi capere* (Stephanus Thes. s. v.), 'to dispose in its own favour' (Liddell-Scott), 'to truss up', 'make a helpless captive of' (*Bigg*). Cf. Plutarch Cat. Min. c. 43 οὓς μὲν δεδιξάμενοι τῶν πολιτῶν, οὓς δὲ συσκευασάμενοι χάρισι καὶ δωροδοκίαις, Hyperides fr. p. 349 Spp τὰς μικρὰς πόλεις τοῖς ὅπλοις συσκευάζονται.

1. 123. καί, *vel.* ἔστι, 'it is possible'.

1. 125. ἐκὼν εἶναι: see note to II ii l. 133. ὡς, 'for'.

1. 128. τὸ μὲν πῦρ...κάει is logically subordinate, see n. on § 6 l. 48; 'while fire burns those only who touch it, beautiful people kindle a flame even in those who eye them from a distance, without their being conscious of it (ὑπό), strong enough to set them on fire'.

1. 130. αἰθεσθαι, *flagrare*, a poetical word. For the sentiment cf. Mem. I iii 13 τοῦτο δὲ (τὸ καλὸν) ἐνλήσί τι καὶ πάνυ πρόσωθεν τοιοῦτον ὥστε μαίνεσθαι ποιεῖν.

§ 17. 1. 131. οὐδέ, *ne-quidem*.

1. 132. οὐ μὴ κρατηθῶ: HA. § 1032, G. § 257, MT. § 89, 1. ὦν=τούτων ᾧ.

1. 134. φύλαττε, sc. τὴν γυναῖκα.

1. 136. πάννυ ἐν καιρῷ, 'very serviceable'. Cf. VI i 38.

1. 138. διελύθησαν, *discesserunt*, VII v 40.

§ 18. Araspas after all is not proof against Pantheia's charms, but ends by falling desperately in love with her.

§ 18. 1. 139. καλήν, sc. οὔσαν, predicate adjective. Cf. III iii l. 471.

1. 141. θεραπεύων *colens*, 'paying attention to'. So θεράπων is used in the sense of 'a devoted servant' in Oec. VII 42.

1. 142. χαρίζεσθαι αὐτῇ, 'that he pleased her': III iii l. 8.

1. 143. διὰ, 'by the agency of'.

1. 144. εἰσιόντι, sc. εἰς τὴν σκηνήν.

1. 145. ἀσθενήσειεν, 'fell sick', the ingressive aorist, on which see note to I i l. 57. ἐνδέοιτο: IV v l. 239. ἕκ, *propter*.

1. 146. ὕσως, 'doubtless', is often used where there is no uncertainty intended: cf. ii l. 162, VI i 6.

86 1. 147. ταῦτα οὕτως ἐπράττετο, 'matters took this turn'.

§ 19—§ 23. *Cyrus calls together the principal officers of the Medes and allied forces and addresses them in a set speech. 'It was personal affection to himself that led them to volunteer for this special service under him; and he was deeply grateful, though he could not at present adequately show his gratitude. He would not make any rash promises to induce them to remain but would endeavour to deserve well of them and earn their continued praises, if success attended him. He should certainly not go back himself; it would not be fair to the Hyrcanians or to Gobryas to do so'.*

§ 19. 1. 151. τοὺς ἐπικαιρίους: see note to III iii l. 100.

1. 153. ὑμᾶς οἶδα ὅτι ἐξήλθετε: the accusative of anticipation, see n. to IV v l. 125.

1. 155. τοῦτο ὑπηρετεῖν, 'that in this you were doing a service', G. § 159 Note 2, HA. § 716 b.

1. 157. νυκτοπορεῖν, *noctu iter facere*, an un-Attic word.

§ 21. 1. 158. εἰ μὴ ἀδικῶ, 'I should be wrong not to do so'. See note to III ii l. 121.

1. 159. ἀποδιδόναι ἀξίαν: IV i l. 16.

1. 160. αἰσχύνομαι λέγων: see note to III iii l. 115. τὸ ἐὰν μένῃτε...ἀποδώσω: the whole clause preceded by the neuter article is considered as a noun, the object of εἰπεῖν: as to the phrase (usual under such circumstances) 'Should you remain, I will recompense you etc.', see G. § 141 Note 7, HA. § 600 a.

1. 161. εὖ ἴστε: parenthetical.

1. 162. νομίζω ἑμαυτὸν ὅικέναι λέγοντι, 'I think that I am like one saying' i.e. 'I think this is like saying'. For the accusative ἑμαυτόν see note to I iv l. 44.

1. 164. γάρ, 'namely', explains τάδε: cf. II iv l. 220. ὑμῖν... ποιεῖν: cf. IV vi l. 68.

1. 165. ἂν ἀγαθόν τι πράξω, 'should I achieve any success'. Cf. Oecon. XII 38 ἀγαθόν τί σε βούλονται πράττειν, 'wish you

success', Arist. Plut. l. 341 χρηστόν τι πράττων, Eccles. l. 108 ὥστ' ἀγαθόν τι πράττειν τὴν πόλιν, in all which passages πράττειν means 'to fare', 'do so and so'.

§ 22. l. 167. ἀπειμι, *abibo*.

l. 168. τὰς δεξιάς: see note to IV ii l. 43. ἐμπεδώσω sc. αὐτούς. Cf. VIII viii 2 τοῖς τὰ ἔσχατα πεποιηκόσιν, εἴτε ὄρκους ὁμόσειαν, ἢ μπέδουν (sc. αὐτούς), εἴτε δεξιάς δοῖεν, ἐβεβαλουν.

l. 169. οὔποτε προδιδούς ἀλώσομαι, 'I shall never be caught playing them false': see n. to II ii l. 190.

l. 170. τῷ...Γωβρύᾳ depends upon μὴ μεταμελήσαι. δίδόντι, 'offering': see IV vi 2. τείχη καὶ χώραν καὶ δύναμιν: for the omission of the article in copulative expressions see HA. § 660 and cf. I ii l. 75.

l. 171. μεταμελήσαι: HA. § 742, G. § 171, 2.

§ 23. l. 172. τὸ μέγιστον: see note to III i l. 5. οὔτω goes with περιφανῶς. On the use of the gen. absol., though the accusative (αὐτούς) follows, see n. to I iv l. 13.

l. 173. φοβοίμην ἂν αὐτούς, ne eos impietate mea, qui nollem bonis eorum uti, violarem: αἰσχυνοίμην, ne timidus et ignavus viderer. (*Fischer*.)

l. 174. εἰκῇ, *temere*, 'without good cause'.

l. 175. ὅπως γινώσκετε, 'as you feel', 'according to your sentiments', iii l. 296.

l. 176. εἶπατε: IV ii l. 138 with note.

§ 24—§ 26. *Artabazos is the first to reply. He expresses his ardent admiration of Cyrus, and dilates on his kingly qualities and the personal affection and confidence which he inspires in all. He announces the determination of himself and those under his command to stay by Cyrus.*

§ 24. l. 178. ὁ φήσας ποτέ: see I iv 27, IV i 22.

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l. 179. ἐγὼ μὲν: the corresponding verb is not found till the close of § 86, the regularity of the construction being interrupted by the speaker's emotion. Cf. IV vi 3.

l. 180. βασιλεὺς φύσει πεφυκέναι, 'to be a born king', 'one of nature's kings': βασιλεὺς πεφυκέναι alone would not express his meaning, as the expression might be used of any scion of royalty. See Introd. p. lv. σύ: *Cyrum cogitatione sua Medus ille comparat cum Cyaxare suo rege (Hug)*.

1. 181. ὁ τῶν μελιττῶν ἡγεμών: so in Hell. III ii 28, Aelian N.A. v 10, 11, but in Oecon. VII 17, 32, 33 we find ἡ ἐν τῷ σμῆνι ἡγεμῶν μέλιττα, corresponding to our 'queen-bee'. Plato Rep. VII p. 520 B makes use of the same simile.

σμῆνι: σμῆνος here signifies not *examen arum*, but *alveus*, *apiarium*, 'hive'.

1. 182. τε answers to καὶ...δέ, as in IV v l. 41.

1. 185. αὐτοῦ ἀπολείπεται, 'deserts him'. Cf. Oecon. VII 38 ἀρά γε καὶ τῆς ἐν τῷ σμῆνι ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν, ὥστε, ὅταν ἐκείνη ἐκλίπη, οὐδεμία οἴεται τῶν μελιττῶν ἀπολείπτεον εἶναι ἀλλ' ἔπονται πάσαι. I vi l. 262, III i l. 405.

οὕτω, *adco*. δεινός τις ἔρως, 'an ardent desire'. The *τις* like Latin *quidam* serves to qualify the force of the adjective, either as intensifying or diminishing it. αὐταῖς ἐγγίγνεται: G. § 187, HA.

§ 775.

§ 25. 1. 187. παραπλησίως πως: see note to I i l. 2.

1. 188. εἰς Πέρσας ὅτε ἀπήεις: I iv 25.

1. 189. τὸ μὴ σοι ἀκολουθεῖν: the simple negative form τὸ μὴ is sometimes found even when the leading verb is negative, where regularly τὸ μὴ οὐ would be used. Cf. Soph. Oed. T. l. 1387 οὐκ ἂν ἐσχόμην τὸ μὴ ἀποκλῆσαι τοῦμόν ἄθλιον δέμας, Ant. l. 443 καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ, G. MT. § 95, 3 Note.

1. 190. ἀπέστρεψεν, *revocavit* (ex itinere): cf. IV iii l. 2.

1. 191. σχεδόν is to be taken with πάντας.

1. 193. τῆς δεῦρο στρατείας: IV ii 10.

§ 26. 1. 195. ὥς, consecutive: cf. III i l. 364 with note.

ὅμως...ὄντες θαρροῦμεν: ὅμως is mostly found in the apodosis with the finite verb, where the protasis is contained in the participle which it follows: sometimes, however, it precedes the participle, as here. Cf. VI iv 6, VIII ii 21, Oec. XIV 8 οὐς ἂν αἰσθάνωμαι ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν πειρωμένους, ib. XX 10. ἐν τῇ πολεμίᾳ: HA. § 621 c.

1. 197. ὅπως ποιήσουσιν, *quid facturi sint*, manere velint an se recipere ad Cyaxaren.

1. 199. ὀρῶντες σὲ ἀνεξόμεθα, *contenti erimus tuo adspectu*, i.e. desiderium patriae nostrorum facile feremus, dummodo tuo nobis contingat aspectu frui (*Fischer*). There may also be an ironical allusion to I iv 27.

l. 200. *καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι*, facile et patienter feremus indignationem et iram Cyaxaris, dummodo a te ornemur. (*Fischer.*)

§ 27—§ 28. *Tigranês next protests that he is there not to deliberate, but simply to execute the commands of Cyrus. The Hyrcanian chieftain says that, if they were now to go away, he should consider it the malicious act of some malignant power, to prevent their being too successful.*

§ 27. l. 203. *ἄν=ἔάν.* *ἡ γὰρ ψυχὴ...ποιήσουσα* (not 'for my mind is not fitted for council but for action', *Biggs*), but 'my mind is quite made up, not for taking counsel but for execution of your orders, whatever they be'. For the force of the perfect see note to IV ii l. 179.

§ 28. l. 207. *δαίμονος...τὴν ἐπιβουλὴν...τὸ μὴ ἔᾶσαι*, 'that it was the plot of some (evil) genius, to prevent you etc.'; the clause *τὸ μὴ ἔᾶσαι* is expegetic of *τὴν ἐπιβουλὴν*.

l. 208. *μέγα*: III i l. 251. *ἀνθρωπίνῃ γνώμῃ*, 'according to the calculation of men')(*δαίμονος ἐπιβουλὴν*.

l. 211. *ἄλλως τε καί*: IV v l. 47.

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l. 213. *ὁμνυμι...τοὺς θεοὺς* is parenthetical and does not affect the construction.

§ 29. *The Medes all (such was their devotion to their leader) prayed him to keep them with him, until he thought it time for them to return home. Prayer of Cyrus to Zeus that he may be able to outdo in acts of beneficence those who paid him this honour.*

§ 29. l. 219. *αἰτοῦμαί σε*, parenthetical, as *ἵκετεῦω* I iv l. 114, cf. VIII vii 26. *νικήσαί με εὖ ποιοῦντα*, 'that I may exceed in good offices', iii l. 195.

§ 30. *Camp arrangements for the day.*

§ 30. l. 221. *ἄμφ' αὐτοὺς ἔχειν*, *corpora sua curare*: see note to IV v l. 90.

l. 222. *διαλαβεῖν*: see note to IV v l. 327.

l. 224. *οὕτω καταστήσασθαι*, 'to make their arrangements such'. *οἱ ἐν ταῖς σκηναῖς*, the commissaries mentioned IV ii 35.

l. 225. *πάντα τὰ δέοντα* is to be taken with *ποιοῦντες* as well as with *φέρωσιν*. Cf. l. 144.

l. 226. *τεθεραπευμένους παρέχωσι*, 'should have their horses properly tended and fed'. Cf. *Oecon.* XIV 2 *πειθομένους παρέχεσθαι*, XXI 24 *οὔτε πορεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται*.

CHAPTER II

§ 1—§ 5. *Cyrus pays his promised visit to Gobryas, escorted by the 2000 Persian horsemen and their foot pages, and the rest of his army, all moving with the utmost caution and regularity. On the second day they reach the castle, which they find very strongly fortified, and fully prepared to sustain any attack from without. They observed also many head of oxen and a vast number of sheep close under the buildings. At the invitation of Gobryas Cyrus rides round the castle to take a survey of its strength, and soon sees that it is impregnable. To disarm suspicion, Gobryas comes out to Cyrus, accompanied by all the inmates of the castle with cattle of all kinds, and all kinds of provisions from the accumulated stores within, enough to feast the Cyreian army.*

§ 1. 1. ἐπορεύοντο πρὸς Γωβρύαν: IV vi 20.

1. 2. γεγενημένοι εἰς δισχιλίους, 'who amounted to 2000'.

1. 3. οἱ δὲ...ἔχοντες, the shield-bearers, on whom see IV v 58.

1. 4. ἐπὶ τούτοις, *proxime post illos*: v 37, and ii 13. ἴσοι... τὸν ἀριθμόν: G. § 160, 1, HA. § 718 b.

1. 6. ἐαυτῶν: the Persians, as in VI i 53.

1. 8. κατὰ τὰ πλάγια κτλ., 'the flanks outside the line of march'. Cf. IV i l. 132.

§ 2. 1. 10. δευτεραῖοι, 'on the second day', as Gobryas had told them IV vi 10.

89 1. 11. χωρίῳ, *castello*.

1. 13. ὡς ἄν...ἀπομάχοιτο: see note to III i l. 6.

1. 14. ὑπὸ τὰ ἐρυμνά, 'under shelter of the fortifications'. Cf. VII i 34.

§ 3. 1. 16. ἦ...εὐπετεστάτη sc. εἴη or ἐστὶ: 'Ironice et gloriose dictum; nulla sc. ex parte castrum suum infirmum esse' (*Weiske*).

1. 18. οὔτινες...ἀπαγγελοῦσιν, *qui renuntiant*: see note to IV i l. 152.

1. 19. τῷ ὄντι, 'in fact'.

§ 4. 1. 20. εἴ που, 'whether in any part'. εἰ ψευδὴς φαίνοιτο, 'in case Gobryas should prove false', G. *MT.* § 53 Note 2.

1. 22. *ισχυρότερα...ἢ προσελθεῖν*, *munitiora quam ut quis posset adire*. HA. § 954, G. § 266, 2 Note 4 (b). We find *ἢ ὥστε* more commonly than *ἢ* or *ἢ ὥς*. See note on II iv l. 20.

1. 24. *ἀγαθά*: IV i l. 69. *ὅσα...μὴ ἂν ἐπιλιπεῖν*, 'enough to last them without failing' (*ἂν ἐπιλιπεῖν*=*ἂν ἐπιλίποι* of direct discourse). See HA. § 1000 and cf. note to I ii l. 26, II ii l. 198 for a similar construction of *οἶος*. *ἐπ' ἀνθρώπων γενεάν*, 'for a whole generation', 'a generation of human life'. According to Herod. II 142 *γενεαὶ τρεῖς ἀνδρῶν ἐκατὸν ἑτεὰ ἐστίν*.

1. 25. *ὡς σφίσι δοκεῖν*: this may be either the infinitive in a subordinate (relative) clause of indirect discourse, or in loose construction like the adverbial accusative, HA. § 956, G. § 268. *ἐπιλιπεῖν* takes the accusative of the object, like Lat. *deficere*.

§ 5. 1. 26. *ἐν φροντίδι ἦν κτλ.*, 'was concerned to know what was the meaning of all this' (preparation): VI ii 12.

1. 27. *τοὺς ἐνδοθεν πάντας ἐξῆγε*, by attraction for *τοὺς ἐνδον ἐνδοθεν ἐξῆγε*. See note to II iv l. 131.

1. 28. *ἄλφιτα, ἄλευρα*, *hordeum, frumenta* for *farina hordeacea et triticea*.

1. 29. *ἄλλους δέ* limits the preceding *πάντας μὲν*, so that the whole expression=*τοὺς μὲν φέροντας τοὺς δὲ ἐλαύνοντας*. Cf. III ii l. 85. *εἴ τι βρωτόν*, 'whatever (else) there was edible'.

1. 30. *πάντα*, 'of every kind'. *ὥς* for *ὥστε*.

§ 6—§ 7. *When the castle was emptied of its inmates, Cyrus himself entered with all his personal friends and some of his officers. As soon as they were inside, Gobryas brings out all sorts of treasures—vessels of gold and rich furniture and a vast pile of gold coins, which he offers for Cyrus' acceptance—and lastly his daughter, whom he wishes to confide to the care of Cyrus, begging him to avenge her brother.*

§ 6. 1. 33. *αὐτῷ*: HA. § 768 b.

1. 34. *ὅπως νομίζοι ἀσφαλέστατα* sc. *ἂν εἰσιέναι*, 'in such manner as he thought he might (enter) most safely': in direct discourse this would be *ὅπως ἂν νομίσῃς*.

1. 36. *δύναμιν*: not *τὴν δύναμιν* 'his army', but *δύναμιν* 'a part of his army'. *καὶ αὐτός*, *et ipse*, ut antea urbem intraverant qui fuerant praemissi (*Hug*). *οὕτως*, 'so' i.e. with this precaution, serves as a corroborating adjunct to the participle. See my *lex.* to *Oecon.* p. III* a, b.

1. 37. ἀναπεπταμένας (ἀναπεταννύναι), *apertas*.

§ 7. 1. 41. δαρεικοὺς ἀμέτρους τινάς, 'an almost (I iv l. 139 note) immeasurable number of darics'.

Xenophon is guilty of an anachronism here; the δαρεικός was not coined until the time of Darius, son of Hystaspes; it is properly an adj. agreeing with στατήρ: it was a gold coin, value about 20 silver Attic drachmae, or 17 shillings. The device on it was the figure of a king, holding a bow.

πάντα καλὰ πολλὰ, 'all sorts of beautiful things in large quantities'. Cf. IV vi l. 98.

90 1. 42. τέλος, 'at last': for the asyndeton cf. I v l. 139.

δαινόν τι κάλλος καὶ μέγεθος: editors take these words to be concrete: in this sense our 'beauty' will do for κάλλος, but we have no corresponding word for μέγεθος (I l. 41, III i l. 389). Lucian uses the plural as concrete, dial. mort. 18, 1 Ἑλένη καὶ Λήδα καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα, Imagg. τὰ Συμυρναῖκά κάλλη, but instances of abstract words in concrete sense in singular are so rare, that I am inclined to explain κάλλος and μέγεθος as accusatives of specification, 'a something extraordinary in', 'a marvel of beauty and tallness'.

1. 43. πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, 'in mourning for her brother's death', a causal genitive: πενθικῶς is an un-Attic word.

1. 45. ταύτην ἐπιτρέπω διαθέσθαι, 'I entrust her to you to dispose of as you like', the infinitive of purpose, HA. § 951. Cf. IV vi 9.

1. 47. καὶ πρόσθεν: IV vi 2, 7.

§ 8—§ 12. *Cyrus pledges his word to the daughter of Gobryas, as he had done to her father, that he will avenge her brother's death. He accepts the presents offered him, on behalf of the daughter and her future husband. All the wealth of Babylon or indeed of the whole world would not compensate him for the loss of his good name and honour. And there were many amongst his friends, who held the same sentiments; so that Gobryas need not fear lest his daughter should not find a husband worthy of her.*

§ 8. 1. 49. σοὶ μὲν, in opposition to καὶ ταύτῃ (his daughter). The intermediate νῦν δέ, for καὶ νῦν, answers to καὶ τότε. A neater way of expressing it would have been σοὶ μὲν καὶ τότε—καὶ νῦν ταύτῃ.

1. 50. καὶ τότε: IV vi 8. ἄψευδοντός σου: IV vi l. 83 ἐπὶ τούτοις ἀληθευόμενοις.

1. 53. σὺν θεοῖς: IV i 1. 87 with note.

1. 56. ἐν δὲ δῶρον) (τὰ δὲ χρήματα ταῦτα: he means his good name, virtutis suae demonstrandae facultatem § 10. ἄπειμι ἔχων, *auferam*, 'I shall go away with'.

1. 59. ἥδιον, *libentius*.

§ 9. 1. 60. τί τοῦτ' εἴη: 1. 26. ὑποπτεύσας μὴ λέγοι: ὑποπτεῦειν here has the same construction as a verb of fearing, G. § 218, HA. § 887. Cf. Hell. VI ii 31 ὑπώπτευε δὲ μὴ ἀπάτης ἐνεκα λέγοιτο.

1. 62. ὅτι...πολλοὺς μὲν...ἐμοὶ δὲ κτλ.: 'it is this that...whereas few men have the opportunity of showing their real character during their lifetime, you have given me the opportunity of showing myself to the world as an honest man'. Another instance of the grammatical coordination of contrasted clauses, the former of which is logically subordinate (i 6 with note). The main thought, to which all the rest from πολλοὺς μὲν to ἦσαν 1. 69 is subordinate, begins with ἐμοὶ δὲ σύ. On the personal construction δῆλοι οἶοι ἦσαν see note to I iv 2.

1. 65. ἐκόντες εἶναι: I l. 125 note.

1. 68. πρὶν δῆλοι γίνεσθαι οἶοι ἦσαν, 'before it becomes known to the world, what manner of men they were (during life)'.

§ 10. 1. 70. ἀξιώκτητον, 'worth having'; a word unknown to Attic Greek.

1. 72. ἀσεβεῖν περὶ ξένους, 'to deal unconscionably with strangers'.

1. 73. συνθήκας ἂν ψευδοίμην, 'I would falsify a covenant'. Cf. 91 II ii l. 190, VI i 11, Agesil. I II ἃ ὤμοσεν, εὐθὺς ἐψεύσατο, 12 συνθήκας μὴ ψευδόμενον, Aesch. I, 143 τὴν ὑπόσχεσιν ἐψεύσατο.

§ 12. 1. 78. τῇ θυγατρὶ, 'for your daughter'.

μὴ φοβοῦ ὥς, 'have no fear that you will be at a loss'. 'As verbs of fearing etc. imply thought, they sometimes take the construction of ordinary indirect discourse. Here ὥς (and even ὅπως) may be used to introduce the object of the fear, thus taking the place of μὴ in the common construction'. G. *MT*. § 46 Note 6. Cp. VI ii 30 μὴ δείσητε ὥς οὐχ ἡδέως καθευδήσετε, Arist. Eq. 112 δέδοιχ' ὅπως μὴ τεύξομαι, Plut. 200 δέδοιχ' ὅπως—γενήσομαι, Eur. Heracl. 248, Herod. I 9, Dem. Philipp. p. 141, 3.

1. 79. γαμεῖ ταύτην, *ducet hanc uxorem*.

1. 80. ἔξει sc. ὁ γαμῶν.

1. 81. **πολλαπλάσια τούτων**: cf. IV ii l. 287 with note.

1. 82. **ὧν μὲν σὺ...θαυμάζουσιν**: i.e. **τούτων μὲν τῶν χρημάτων ἔνεκα**, ὧν (ᾧ) σὺ δίδως, οὐδὲ μικρὸν σε μᾶλλον θαυμάζουσιν, the antecedent **χρημάτων** being incorporated into the relative clause, HA. § 996.

1. 83. **οὐδὲ μικρὸν μᾶλλον**, *ne tantillum quidem magis*.

1. 85. **γενέσθαι ποτέ**, *ut contingat sibi aliquando*: VI iii 11, VIII i 15, ii 2.

1. 87. **ἂν ὑφείντο**, *cederent* (*pugnantibus*).

1. 88. **βλάπτοι**, 'should throw an impediment in their way'.

§ 13. *Gobryas is incredulous and, while he laughs at the idea of men preferring honour to wealth, yet wishes for one of such a knightly character for his son-in-law. Cyrus promises to take him amongst men of such a stamp, of whose worth he will be able to judge for himself.*

§ 13. 1. 93. **παῖδά μοι γενέσθαι** is epexegetic of **τινά**, 'for one of them, that he may become my son-in-law'. Cf. IV vi l. 19.

1. 95. **ἂν=ἐάν**. **σὺν ἡμῖν ἔπη**: § 36, v 6, VI ii 10, VI i 5 **τοιούτοι πύργοι σὺν τάξει ἀκολουθοῦντες**. Where there is a common purpose or some bond of connexion between two parties, the prepositions **ἐπί** or **μετά** are used with **ἔπessθαι**; where, however, mere 'following after' is indicated, the dative alone is used. Cobet *Var. Lect.* p. 22.

§ 14. *Cyrus declines the pressing invitation of Gobryas to sup with him in his castle, but takes Gobryas to supper in the camp.*

§ 14. 1. 99. **ἐνδον**, 'in the castle'. **οὐκ ἠθέλησεν**. *Cyri consilium vel hoc est, ut suos a mollitie et luxu intactos servet, vel ut Gobryae specimen exhibeat cultus ac disciplinae Persicae* (*Weiske*).

1. 101. **σύνδειπνον**, predicate adj. Cf. iv l. 117.

§ 15—§ 20. *Impression produced upon Gobryas by the simple habits, homely fare, abstemiousness and courtesy of the Persians.*

§ 15. 1. 102. **στιβάδος**: *ut de Lacedaemoniis narrat Plut. Lycurg. c. 16, Cic. pro Mur. c. 35. Est autem στιβάς sec. Hesychium ἀπὸ ῥάβδων καὶ χλωρῶν χόρτων στρώσις καὶ φύλλων ἢ χαμαικοίτη* (*Zeune*).

92 1. 105. **εὖ οἶδ' ὅτι** is to be regarded as one word, like **δῆλον ὅτι**, which does not affect the construction. This will account for the position of **ἐφη**. Cf. III i l. 211, and see HA. § 1049, 1 a.

1. 107. οἷ γε...χρήσθε, *quippe qui utamini*, in reference to the ὑμεῖς implied in ὑμετέρεα. οἰκίᾳ, 'as a dwelling', HA. § 777 a.

1. 108. κλῖναι δ' ὑμῖν εἰσιν: when a relative clause is continued by a clause co-ordinate with it, the relative construction is generally abandoned in the second clause and the relative word replaced by a personal (or demonstrative) pronoun. HA. § 1005. Cf. iv i l. 111.

1. 109. γένοιντ' ἄν, potential optative. στρώματα, predicate accusative, HA. § 726.

1. 111. ἀνίησι, *submitunt*, 'yield', 'produce'.

§ 16. 1. 113. σφᾶς, *se suosque*.

§ 17. 1. 114. ἐπεὶ δὲ κατενόησε: Absolvitur § 20 (*Dindorf*).

1. 115. ἐπ' οὐδενὶ γάρ...ἐπὶ σίτῳ ὧν, 'for there is not a Persian of the educated class, who would let it be seen that he is excited at any kind of food or drink, either by look (gloating on it) or eagerness to help himself or by (absorption of) mind, so as not to notice such matters as he would (otherwise) notice, if he were not at meals'. Πέρσης ἀνὴρ: HA. § 625.

1. 116. τῶν πεπααιδευμένων: partitive gen. ὄμμασιν: dative of respect, G. § 188 Note 1, HA. § 780.

1. 117. μὴ οὐχὶ προσκοπεῖν, *quo minus attendat*. The notion of being hindered is contained in ἐκπεπληγμένος, *perturbatus*, hence it is followed by μὴ οὐ with the infinitive, G. § 263, 1 Note, HA. § 1034 a.

1. 118. ἅπερ ἄν...ὧν i.e. ἅπερ ἄν καὶ προσκοποίη, εἰ μὴ ἐπὶ σίτῳ εἶη. ἐπὶ σίτῳ, i.q. ἐν τῷ σίτῳ, l. 121. For a different meaning of the phrase see I ii l. 133.

1. 119. οἱ ἵππικοί, 'good horsemen'.

1. 121. ἐν τῷ σίτῳ 'during meals': cf. I iii l. 160 ἐν τῷ δείπνῳ.

1. 122. φρόνιμοι καὶ μέτριοι: in the nominative referring to the main subject, notwithstanding the intervention of δεῖν, οἴονται δεῖν being equivalent to one word 'they think proper'. So even with ἀνάγκην εἶναι Hier. II 8, where see other exx. quoted in my note.

§ 18. 1. 124. ἐνενόησε δὲ αὐτῶν ὥς, 'he noticed (this) of' or 'in them'; a partitive genitive dependent upon the relative clause which follows, as if it were a single word. Cf. Thuc. I 84, 1 ὁ μέμφονται ἡμῶν, Cyr. VIII i 40 καταμαθεῖν τοῦ Κύρου δοκοῦμεν, ὥς...ἐνόμιζε κτλ., Mem. I i 12 πρῶτον αὐτῶν ἐσκόπει πότερα ἔρχονται, Hell. VII v 8 ἐπαινῶ αὐτοῦ, ὅτι...ἐποιήσατο.

The account given by Xen. of the habits and customs of the Persians at meal-time differs from that of Herodotos, see Intr. p. xlix. It is more a picture of the Spartan *φειδίτια*; cf. de rep. Lac. v 6 ἐκεῖ ἤκιστα μὲν ὕβριν, ἤκιστα δὲ παροινίαν, ἤκιστα δὲ αἰσχρουργίαν καὶ αἰσχρολογίαν ἐγγίγνεσθαι, Plut. Lyc. XII 15 παίζειν εἰθίζοντο καὶ σκώπτειν ἄνευ βωμολοχίας καὶ σκωπτόμενοι μὴ δυσχεραίνειν.

1. 127. ἃ ἔπαιζον: G. § 159 Note 2, HA. § 716 b. ὕβρεως ἀπῆν, *aberant a contumeliae inferendae libidine*.

1. 128. χαλεπαίνεσθαι: III i l. 366.

§ 19. 1. 129. τὸ ἐν στρατείᾳ ὄντας... παρατίθεσθαι, 'that when on active service they (the ὁμότιμοι) did not think it right to have a larger allowance served to oneself (themselves) than (to) any other of those embarked on the same venture (i.e. τῶν ἐταίρων)'.

1. 131. μηδενός = ἡ μηδενί: cf. VIII vii 12 ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ (for ἡ σοί) μᾶλλον συμπαρομαρτεῖν. Others take μηδενός for the partitive gen. after πλείω and τῶν ἐμβαλινόντων for ἡ τοῖς ἐμβαλίνουσι. παρατίθεσθαι, causative middle: HA. § 815, G. § 199 Note 2. Cf. VIII vi 12.

1. 132. εὐωχίαν: cf. IV ii l. 271, l. 281. Gobryas is supping in the pavilion of Cyrus, where all, officers and soldiers, fared alike, as we learn from II i 30. τοὺς συμμάχεσθαι μέλλοντας, 'companions in arms'.

1. 133. παρασκευάζειν, *efficere, reddere*, epexegetic of τοῦτο. Cf. I vi l. 215, II i l. 212.

§ 20. 1. 134. ἀπιών, *abiturus*: see n. to IV v l. 166.

93 1. 135. θαυμάζω... εἰ: IV v l. 124 note. ἐκπώματα μὲν... αὐτοὶ δέ: see note to i l. 46, I i l. 48.

1. 138. ταῦτα sc. τὰ ἐκπώματα καὶ ἱμάτια καὶ χρυσίον. ὡς πλείστα, *quam plurima*.

§ 21. 1. 141. ὅπως παρέσει: see note to I iii l. 210, IV i l. 128.

1. 143. ἄξεις i.e. ὅπως ἄξεις.

1. 144. ὅπως ἂν εἰδῶμεν, 'that so we may know'. G. § 216, I Note 2, MT. § 44, I Note 2, HA. § 882. καὶ πολέμια for καὶ (ἃ δεῖ) πολέμια. Cf. Oecon. VII 16 ἃ τε οἱ θεοὶ ἐφυσάν σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ.

§ 22—§ 24. On the following morning Gobryas appears at the head of a troop of horse and leads the way. Cyrus, like a good general, marks with curious and observant eye all that he sees on the march

likely to strengthen his own side and weaken that of the enemy. He points out to the Hyrkanian chief and to Gobryas that they were more concerned than himself in the defeat of the Assyrians. Both of them express their readiness to take counsel with Cyrus as to their future movements.

§ 22. l. 149. ἡγήετο, 'led the way'.

l. 151. ἅμα προΐών, 'as he advanced': G. § 277, 6 Note 1, *MT*. § 109, 8 Note 2, *HA*. § 976. Cf. I iii l. 66.

l. 152. τι, adverbial.

§ 23. l. 153. τὸν Ὑρκάνιον: see note to I i l. 48.

l. 155. ὧν αὐτὸς ᾤετο δεῖσθαι μαθεῖν, 'which he himself fancied that he needed to learn'; a species of attraction by which the object of μαθεῖν is drawn into the government of the verb upon which μαθεῖν depends. Cf. *Anab.* v iv 9 τί ἡμῶν δεήσεσθε χρήσασθαι, *Madv.* § 153.

l. 156. ἐγώ τοι, *ego quidem*: VII v 53.

l. 157. ἄν...ἄν: see note to I iii l. 135. βουλευόμενος = εἰ βουλευοίμην.

l. 160. σκεπτέον, sc. ἐστί.

l. 162. ἀποστροφή = καταφυγή, 'place of refuge', as in *Anab.* II iv 22, VII vi 34.

l. 163. ἀλλότρια γιγνόμενα, 'that they become other men's'. *Anab.* III ii 28 κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια.

§ 24. l. 165. μισῶν: circumstantial participle implying cause, motive. ἀσύμφορον sc. ὅν. μεγάλους, 'powerful': l. 258, VII ii 23.

l. 167. ἀδικεῖσθαι, 'that he has been wronged by you'. Cf. 94 II iv l. 57.

l. 168. ἀμφοτέροι κατὰ ταυτά, *ambo pari ratione*. περαινέιν ὅ,τι μέλλει, 'that he should proceed with what he had to say,' cf. *Arist. Plut.* 648, *Ran.* 1168: the notion of κελεύειν is implied in ἀπεκρίναντο, as in *Hell.* III i 15 ὁ δ' ἀπεκρίνατο φυλάττειν αὐτά (τὰ δῶρα).

l. 169. ὥς ταυτ' εἰδόσι σφίσι, *dativus commodi*. μέλον i.e. ὥς μέλον, IV vi l. 34.

l. 170. ἀποβήσοιτο: fut. opt. which is only used in indirect discourse after secondary tenses, to represent a fut. Ind. of the direct discourse, G. § 203 Note 3, *MT*. § 26, *HA*. § 855 a.

§ 25—§ 30. *Cyrus learns from the Hyrkanian chief that several other tribes besides themselves are hostilely disposed to the new Assyrian king, such as the Kadusians and the Sakae, whom he had tried to subdue. But they lay on the other side of Assyria. He had also made many other enemies, Gobryas tells him, by his arbitrary and insolent demeanour; especially Gadatas, whom he had shamefully maltreated, with whom, however, it would be difficult for the same reason to effect a junction. They would have to pass under the very walls of Babylon to get at them, and their numbers were inadequate to cope with those which the enemy could send against them. Even as it was, the Assyrians were beginning to despise the inferiority of their numbers.*

§ 25. 1. 176. **Καδοῦσιοι**: the Kadusians of history inhabited a country to the north of Media between the Caspian sea and the Euxine; the Kadusians of the Cyropaedia must be viewed as neighbours of the Assyrians and separated by them from the Medians (§ 26). See Introd. p. xlv.

1. 177. **Σάκαι** (I i l. 62) was a name applied generally by the Asiatic Aryans to the nomad Mongolian tribes of Asia, like **Σκύθαι** by the Greeks, see Kiepert *Manual of anc. Geogr.* Engl. tr. p. 15.

γε μὴν: I ii l. 14 note. **ὄμοροι** sc. **εἰσι**.

1. 178. **κακείνους ὥσπερ καί**: see n. to I vi l. 26.

§ 26. 1. 181. **καὶ σφόδρ' ἂν** sc. **ἡδέως αὐτοὺς ἐπιβῆναι τῷ Ἀσσυρίῳ**, 'right gladly would they combine with us in attacking the chief of Assyria, if only they could find a way of uniting their forces to ours'. For **καὶ σφόδρα** see n. to I i l. 6.

1. 182. **ἐν μέσῳ τοῦ συμμῖξαι**, 'between (i.e. a hindrance to) our uniting'. Cf. Anab. III i 2 **ποταμοὶ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ**.

1. 184. **δι' οὗπερ**, 'through whose country'.

§ 27. 1. 185. **τί γάρ**; the **γάρ** expresses surprise and may be translated by our familiar 'why!' 'what now?' HA. § 1050, 4 b.

τοῦ νεανίσκου, 'youngster', the genitive after **κατηγορεῖς**, IIA. § 752 a.

1. 186. **εἰς τὴν βασιλείαν καθέστηκεν**: cf. I v l. 73 **εἰς τόδε τὸ τέλος καθέστην**, Hell. II iii 38 **καταστήναι εἰς τὴν βουλείαν**.

1. 187. **τοῦ τρόπου**, 'of disposition', 'deportment', is the gen. after **ὑπερηφανίαν**. **τοιαῦτα** sc. **ὑπερήφανα**, 'such acts of insolence verily'. **γάρ**: on the meaning of **γάρ** in answers to questions see HA. § 1050, 4 a, and cf. IV v l. 38.

l. 189. ἐγένετο, *se praestitit*, 'he behaved'.

§ 28. l. 191. οἷα ὑβρίζει: l. 126.

l. 193. ἐκείνου = ἐαυτοῦ, as in l. 225, III ii l. 89, IV v l. 130.

l. 194. ὥσπερ τὸν ἐμόν, by attraction for ὥσπερ ὁ ἐμός. Cf. I iv l. 175.

l. 195. ἐξέτεμεν, *castravit*, 'emasculated'.

l. 196. αὐτοῦ: τοῦ Ἀσσυρίου.

l. 197. ἐμακάρισε, *beatum praedicavit*.

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l. 198. αὐτός, *rex ipse*. ἐπείρασεν, *mulieris pudicitiam temptavit*.

l. 200. ἐπεὶ, *ex quo*.

§ 29. l. 202. εὖ μὲν οὖν οἶδα, I not only think so, but 'what is more I am sure of it'. The μὲν οὖν, like Latin *immo vero*, serves to correct and amplify a previous statement. Cf. iii 8, 27, VIII iii 37, iv 11. ἔφη, οἶδα, ὁ Γωβρύας: we have a similar divorce of ἔφη from its subject in VIII iii 46, Mem. III v 13 ἐγὼ μὲν, ἔφη, οἶμαι, ὁ Σωκράτης, Oecon. III 3, XI 14, VII 16 καὶ τί δέ, ἔφη, ὁρᾷς, ἡ γυνή;

l. 203. ἰδεῖν, *visere*. See note to IV vi l. 8 and to Oecon. XI 14.

l. 204. εἰ μέλλει...συνμίζειν, 'if one is to effect a junction with him'. Cf. I vi l. 201.

l. 205. παρ' αὐτὴν τὴν Βαβυλῶνα, 'close by Babylon'. Cf. iv 41 παρ' αὐτὸ τὸ τεῖχος, Hell. I v 12 παρ' αὐτὰς τὰς πρῶρας τῶν Λυσάνδρου νεῶν παρέπλει.

§ 30. l. 207. ἐξελθοῦσαν ἄν, 'that there might issue forth'.

l. 208. πολλαπλασίαν ἤς: see n. to III ii l. 117.

l. 210. ἀποφέρουσι...ἀπάγουσι: see n. to IV v l. 214.

l. 211. τοῖς ἰδοῦσιν αὐτῶν, 'to those of them who saw it'.

l. 212. πολὺς ἔσπαρται, 'has been widely spread abroad', IIA. § 619. Cf. II ii l. 131.

l. 213. φυλαττομένους, 'warily'.

§ 31—§ 37. Cyrus gives his opinion that under the circumstances it will be the safest plan to march right upon Babylon, before the enemy have had time to recover from their panic. Large bodies of men are formidable only, when they are inspired with confidence. 'We are now stronger in number and spirit than we were, when we inflicted such a defeat on them. Let us then' he concludes 'go straight to Babylon'.

§ 31. l. 220. τοῦ πρὸς αὐτὴν Βαβυλῶνα ἰέναι, 'than marching right up to the walls of Babylon', l. 205.

l. 221. τὸ κράτιστον, 'the principal fighting strength'.

§ 32. l. 223. μὴ ὀρῶντες, 'if they do not see us, but fancy that we are keeping out of their sight because we are afraid of them'. The antithesis is in l. 228.

l. 225. ἐκείνους: l. 193.

l. 226. αὐτοῖς ἐνεγένετο: G. § 187, HA. § 775.

l. 227. ἀντὶ τούτου sc. τοῦ φόβου.

96 l. 228. ἤδη, 'incontinently'.

l. 230. ἔτι τραύματα ἐπιδεδεμένους, 'still wearing bandages on their wounds', II iii l. 145.

l. 231. The relative clause ἃ ἔλαβον is in lieu of the article. See note to I iii l. 77.

§ 33. l. 234. οἱ πολλοὶ ἄνθρωποι = πολὺ πλῆθος ἀνθρώπων, 'large bodies of men such as you speak of', or the article may be generic, 'all large bodies of men'. (Certainly not 'most men' as Gorham takes it.)

l. 235. ἀνυπόστατον, predicate, 'invincible', 'irresistible'.

l. 237. ἐκπεπληγμένον, *insanum*.

§ 34. l. 238. κακῶν λόγων, 'faint-hearted rumours'.

l. 240. πονηρῶν σχημάτων, 'wretched figures'; see cr. n. δυσθύμων...προσώπων, 'dejected and dismayed countenances'.

l. 241. ὑπό, *prae*, 'by reason of'.

l. 242. αὐτόν: τὸν φόβον. κατασβέσαι, *sedare*. Cf. iii l. 316 τὴν ταραχὴν κατασβεῖν.

l. 243. ἐμβαλεῖν sc. τοῖς φοβουμένοις.

l. 244. ἀναθρέψαι τὸ φρόνημα, 'to revive their spirit'.

l. 245. τοσοῦτῳ ἐν δεινότεροις, 'in so much the greater peril'. On the position of τοσοῦτῳ see note to I vi l. 324.

§ 35. l. 246. ἐκεῖνο, *illud*, referring to the sentence introduced by γάρ, 'namely', l. 247.

l. 247. τὸ ἀπὸ τοῦδε: IV ii l. 157.

l. 248. ἔσονται ὁπότεροι = τούτων ὁπότεροι, 'will belong to those of the two parties who etc.' Cf. Anab. III i 21 ἐν μέσῳ γὰρ

ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν.

l. 249. ὀρθῶς, 'with good cause'.

l. 251. διὰ τοὺς εὖ μαχομένους...κρίνονται, *in fortibus ut decernantur proelia situm est*: διὰ τῶν εὖ μαχομένων...κρίνονται would mean *fortes proelia decernunt*. Cf. VIII i 22 with III iii l. 377.

l. 252. θαρρῶν=εἰ θαρροίης: 'you cannot do amiss, if you be bold and confident' (*Holland*).

§ 36. l. 256. γάρ introduces the explanation of τόδε, l. 246.

l. 257. ἐλάττονες, 'smaller', i.e. reduced in spirit. ὅτε ἀπέδρασαν ἡμᾶς: IV i l. 75 νῦν γὰρ ὅτι οἱ πολέμοι ἡμᾶς ἀποδεδράκασιν αὐτοὶ ὀρᾶτε.

l. 258. μείζονες, 'bigger': cf. IV iv l. 12 καὶ γὰρ μείζους φαίνοσθε καὶ γοργότεροι ἢ πρόσθεν ἰδεῖν.

l. 260. ἀτίμαζε, 'think meanly of'. μῆδὲ τοὺς σοὺς, *ne tuos quidem*.

l. 261. σὺν: l. 95 note.

l. 262. θαρροῦντες, 'boldly', HA. § 968 a. Cf. I iv l. 94.

§ 37. l. 264. γοργότεροι: see IV iv l. 12.

l. 265. ἰόντες=εἰ ἵοιμεν.

l. 266. ἐκείνους: IV v l. 130. ὥς...γινώσκοντος ἄγε: cf. I vi l. 132.

l. 267. τὴν ἐπὶ Βαβυλῶνος sc. ὁδόν. See cr. n.

CHAPTER III

§ 1. *Arrival at the frontier of the territory of Gobryas, on crossing which Cyrus kept the infantry and a part of the cavalry in regular array under his own command, while the rest (including the Persians) were sent to make a raid into the enemy's country.*

§ 1. l. 1. τεταρταῖοι: II ii l. 10.

l. 3. ἦν sc. ὁ Κῦρος, a common transition from the army as a whole to its commander. Cf. VII v 10. κατέστησε, *consistere iussit*.

l. 5. καλῶς ἔχειν, sc. λαβεῖν.

l. 8. τοὺς δ' ἄλλους, sc. inermes.

l. 9. τοὺς Πέρσας i.e. the mounted Persians.

l. 10. ἤκον, *redibant*, l. 43, IV i l. 144. κατακεκυλισμένοι (from κατακυλινδρῆν; the form κατακυλίειν was not in use until the Macedonian period, Cobet *Mnem.* VII p. 178), *devoluti ab equis*. Cf. IV v l. 321.

l. 11. λείαν, esp. cattle, hence ἄγοντες; see n. to III ii l. 93.

§ 2—§ 4. *The greater part of the booty captured in their raid into the enemy's country is given to Gobryas.*

§ 2. l. 13. τοὺς τε answers to καὶ τοὺς: there is no hyperbaton here, as Hertlein imagines.

l. 16. ἐξελόντες: IV v l. 299. τὰ νομιζόμενα: IV v l. 88.

l. 17. ἀρ' ἂν καλὸν ποιήσαιμεν, *nonne recte faceremus?*

l. 18. τῷ εὐθὺς φανεροὶ εἶναι, 'because it would be plain at once that etc.': see note to IV v l. 53.

l. 19. νικᾶν εὖ ποιοῦντες: cf. i l. 219. The καὶ implies οὐ μόνον τοὺς κακῶς ποιοῦντας κακῶς ποιοῦντες.

§ 3. l. 20. ἐπήνουν, *probabant eius sententiam*; ἐνεκωμίαζον, *laudabant*, 'glorified'. The word is not found elsewhere in Xen.

l. 22. τοῦτο ποιήσωμεν, i.e. δώμεν τούτῳ τὴν λείαν.

98 l. 23. πτωχοὺς τινας, *admodum inopes*, 'no better than beggars': see note to I iv l. 139.

l. 25. ἔστιν, *licet*.

§ 4. l. 26. ἄγε δὴ...δότε: see note to IV ii l. 324. τὰ τῶν θεῶν, 'the Deodands' (*Holland*). ἀποδόντες: see I vi l. 138 with note.

l. 27. ὅσα...ἐξελόντες, i.e. τῇ στρατιᾷ ἐξελόντες ὅσα ἱκανὰ αὐτῇ ἐστίν.

l. 29. ἔδει sc. λαβεῖν.

§ 5—§ 7. *March upon Babylon. The enemy remain within their walls, whereupon Gobryas is sent to challenge the king, who returns him a rough answer.*

§ 5. l. 32. ὥσπερ, 'in the order which'. ἡ μάχη, the battle recorded in Book III.

l. 35. εἰ βούλεται...κὰν αὐτὸς σὺν ἐκείνῳ μάχοιτο, *si velit rex (Assyrius) pro tuenda regione sua decertare, se quoque ei auxilio futurum* (Gabrieli). 'When an Indicative in the protasis is followed by an Optative with ἂν in the apodosis, the latter properly belongs to an implied protasis in the Optative: thus the protasis εἰ βούλεται

belongs as a condition to the expressed apodosis *with* its implied protasis'. G. MT. § 54, I (a). Cf. II i l. 75, III ii l. 156.

1. 37. ἀνάγκη: εἴη or ἐστί, HA. § 611 a. τοῖς κρατοῦσι: sc. Πέρσais, G. § 276, 2, HA. § 966.

§ 6. 1. 38. ἔνθα ἀσφαλὲς ἦν, *quo appropinquare sine periculo posset* (Hug).

1. 39. ἀποκρινόμενον for τὸν ἀποκρινόμενον: so πολέμουντων for τῶν πολεμούντων VII v 73.

1. 41. ὅτι after μεταμέλει, as in Thuc. V 14, I μετεμέλοντο ὅτι; otherwise rarely found.

1. 42. προσαπέκτεινα, 'put you to death besides'. πρὸς in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it.

1. 42. ἐὰν βούλησθε, ἤκετε: G. MT. § 50, 1.

1. 43. εἰς τριακοστὴν ἡμέραν, 'a month hence', an expression for an indefinite postponement, as VIII iv 27 εἰς τριακοστὸν ἔτος. Cf. 1. 166, III i l. 399. σχολή sc. ἐστί.

§ 7. 1. 46. τι, *aliquantum*, 'not a little'. ἐξ οὗ, *ex quo*, 'ever since'.

§ 8—§ 10. *The challenge of Gobryas not having been accepted, Cyrus draws off his army. He suggests to Gobryas that he should seek a private interview with Gadatas and sound him on his feelings towards the Assyrian. Gobryas assures Cyrus that Gadatas would be only too glad to do the Assyrian some signal injury.*

§ 8. 1. 51. οὐκ ἔλεγεσ μέντοι, 'it is true (is it not?) that you stated'. Cf. Plat. Rep. I p. 339 B οὐ καὶ πείθεσθαι μέντοι τοῖς ἄρχουσι δίκαιον φῆς εἶναι; Protag. p. 309 A οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ;

1. 53. σὺν ἡμῖν γενέσθαι: cf. 1. 36. The ἂν γενέσθαι (= ἂν γένοιτο the potential optative of direct discourse) almost=our future. See note to II i l. 74. μέν οὖν: see note on ii l. 202.

1. 54. πολλὰ...ἐπαρρησιασάμεθα, 'many times used he and I to converse together with unrestrained freedom'.

§ 9. 1. 57. ὅπως ἂν αὐτοὶ συνῆτε, *ut soli una sitis*: αὐτοὶ=μόνοι, 'by yourselves', as in VIII iv 2. See cr. n. ἐπειδὴν...ἐὰν...εἶναι, τοῦτο δεῖ μηχανᾶσθαι κτλ., 'if, after you shall have conferred with him, you find that he is desirous of making common cause with us, you must contrive to keep it from being known that he is so'.

§ 10. l. 63. *κἂν πρίαιτο τὸ ποιῆσαι*, 'he would even give money for (rate highly) the chance of doing etc.' Cf. III i l. 342, Plut. Mor. 149 F ἀλλὰ κἂν ἐπριάμην Ἀρδάλῳ κοινωνεῖν μῖᾱς τραπέζης. See Jebb on Soph. Ajax 477.

l. 64. Γαδάτας i.e. ὁ ἐκτμηθεὶς ὑπὸ τοῦ Ἀσσυρίου.

l. 65. δύναιτο sc. ποιεῖν

l. 66. καὶ ἡμᾶς: not Gadatas only.

§ 11—§ 14. *Cyrus suggests a plan of getting possession of a frontier fortress through Gadatas*

§ 11. l. 67. τὸ πρὸ τῆς χώρας sc. τῆς Ἀσσυρίας. Cf. VIII viii 20 τοὺς φρουροῦντας πρὸ τῆς χώρας, Anab. I iv 4 τὸ πρὸ τῆς Κιλικίας τεῖχος. φατε: there is nothing said on this point in ii 25.

l. 68. Σάκαις ἐπιτετεχίσθαι, 'has been built (by the Assyrians) to serve as a basis of operations against the Sakae'. The well-known fort of Dekeleia was an ἐπιτετεχισμα of this kind, built by the Spartans in the Peloponnesian war to annoy the Athenians. πρόβολον εἶναι τοῦ πολέμου, 'for to be a defence or bulwark against war'; the infinitive to express purpose G. § 265, *MT*. § 97, *HA*. § 951.

l. 69. ἂν παρεθῆναι, *intromissum iri*. The apodosis is contained in ἐλθόντα = εἰ ἔλθοι.

l. 71. σαφῶς γε, 'yes, certainly'.

§ 12. l. 74. τὰ χωρία, *loca munita*. ἀπομάχοιτο: ii l. 13. Bigg's translation 'to fight me off' will scarcely stand criticism.

l. 75. ἀνὰ κράτος: IV ii l. 212.

αὐτοῦ τι, 'something belonging to him'.

l. 77. τούτους, οὓς: Καδουσίους καὶ Σάκας, ii 25.

l. 79. ἐπὶ στράτευμα: cf. l. 289, I vi l. 137.

l. 81. The order is προσποιήσαιτο παρεῖναι βουλόμενος προαγγεῖλαι ταῦτα.

§ 13. l. 82. γιγνομένων: see note on I iv l. 215.

l. 83. παρείη ἂν αὐτόν, *eum* (Gadatan) *intromitteret* (ὁ φρούραρχος) in castellum. καί...γε, 'aye, and'.

l. 84. εἴ γε ἅπαξ εἰσέλθοι, 'if he could only once get in', ἅπαξ being used without any notion of number. Cf. Arist. Vesp. l. 898 ἦν ἅπαξ ἁλῶ.

100 § 14. l. 86. εἰκός sc. ἐστὶν αὐτὸν ἂν ὑποχείριον ποιῆσαι τὸ χωρίον.

1. 87. συμπαρασκευάζοντος sc. τῷ φρουράρχῳ, cf. l. 107.
τὰ ἔξωθεν: for a similar attraction cf. i 6, ii 5 and see HA. § 788 b.

1. 89. παρῆναι, 'to join us here again'. The leading idea of the expression is contained in the participle, 'try and arrange this before you come back'. πιστά, 'guarantees of good faith':

III ii l. 164.

1. 90. ὦν = τούτων ᾤ.

§ 15—§ 17. Gobryas pays a visit to Gadatas, who enters heartily into the project, and finally secures possession of the fortress.

§ 15. l. 93. συνωμολόγει, *consentiebat*, 'agreed to the proposal'. Cf. VII i 44.

1. 94. συνέθετο ᾧ ἔδει, 'covenanted to do all that was to be done', III i l. 204, VII iv 4.

1. 95. δοκοίη ισχυρῶς, *vehementer placerent*, 'were heartily approved' (not *firma videri* (Weiske), nor 'appeared satisfactorily settled' Watson). Cf. l. 205 ισχυρῶς συνεπήγνουν, and see note to I ii l. 83.

1. 96. τὰ ἐπισταλέντα, *mandata*: IV v l. 170.

1. 97. προσέβαλε sc. τῷ χωρίῳ.

1. 98. ἀπεμάχετο: l. 74.

1. 99. ἦν δὲ καὶ ὃ ἔλαβε χωρίον, ὁποῖον ἔφη ὁ Γαδάτας, *etiam castellum expugnavit Cyrus, quale ei significaverat Gadatas*, h.e. ut ἀνύποπτος esset (Hug). See cr. n. ὃ ἔλαβε: the relative clause serves in lieu of the article.

§ 16. l. 101. προειπὼν ἣ πορεύσονται, 'with instructions which way they should go'. This he did that Gadatas might not be disappointed in them. The messengers themselves were not admitted into the secret by way of precaution.

1. 102. τὰ στρατεύματα, of Kadusians and Sakae, cf. l. 79.

1. 103. οὓς δ' ἔλαβε takes the place of τοὺς δέ: cf. IV v l. 271. ἐναντίον πολλῶν: this was done for appearance sake.

1. 105. συσκευασάμενος: III ii l. 18, IV v l. 166. ὥς ἔξαγγελλῶν, 'for the purpose of revealing the plot'.

§ 17. l. 106. τέλος, 'finally': I iv l. 1.

1. 107. τέως, 'for the while', i.e. until ὁ Κῦρος ἦλθε.

1. 109. συνεργούς, predicate adj., 'employing them as assistants'.

τοὺς παρὰ τοῦ Κίρου, 'the messengers from Cyrus': see l. 103 (not in προσβολῇ § 15 captos *Dindorf*).

§ 18—§ 21. *Meeting between Gadatas and Cyrus. Delight of the Hyrkansians at the capture of the fortress.*

§ 18. l. 111. τὰ ἔνδον καταστήσας, 'after putting things in order within the walls'.

l. 112. τῷ νόμῳ, 'according to usage', HA. § 779 b. προσκυνήσας: IV iv l. 59.

§ 19. l. 113. ποιῶ ταῦτα, 'I do so' i.e. χαίρω. Cf. l. 272, I ii l. 104 with note.

l. 115. μέγα ποιῶμαι...καταλείπων, 'I reckon it a great thing that I leave'. Cf. Herod. IX 111, 2 μέγα ποιῶμαι ἀξιεύμενος θυγατρὸς τῆς σῆς, the construction being that common to verbs of emotion, HA. § 983.

101 l. 117. σοῦ...ἀφείλετο: see note to III i l. 277.

l. 118. παῖδας...τὸ ποιείσθαι i.q. τὸ παιδοποιεῖν: the παῖδας is emphasized by its position. Cf. VIII viii 13. ὥς ἔοικε, *ut fertur*, a weaker expression than φαίνεται, but objective and not subjective like δοκεῖ.

l. 119. γε emphasizes the phrase τὸ φίλους δύνασθαι κτᾶσθαι.

l. 122. ἡ εἰ...ἐκέκτησο: the implied apodosis is παρέστημεν ἄν. ἐκγόνους, 'of your own')(ποιητούς, 'adopted'. ἐκέκτησο: HA. § 849 c.

§ 20. l. 124. προσθεῖ, *accurrit*.

§ 21. l. 128. τὸ χωρίον, i.e. the φρούριον or ἐπιτείχισμα of § 11. ἀσπάζει, *colis, magni facis*: cf. III iii l. 89, IV ii l. 301.

l. 129. ὥς ἄν...ἦ: see note to II iv l. 222.

l. 130. πλείστου ἄξιον: III i l. 11.

§ 22—§ 25. *Consultation between the Hyrkansians, Kadusians and Sakae, as to what shall be done with the fortress. It is settled that they shall occupy it jointly, whereupon they are all seized with greater martial ardour and a large accession is made to their several contingents. The neighbouring tribes also contribute arms and horses.*

§ 22. l. 133. ἐπειδὴν ἔλθωσι...καλέσωμεν: IV v l. 104, l. 126.

l. 135. τούτων, partitive genitive: cf. I iii l. 71, iv l. 249, II iv l. 154.

§ 23. l. 140. οἷσπερ ἀγαθὸν ἦν φίλιον ὄν, *quibus utile esset castellum ab amicis teneri*.

l. 141. πρόβολος πολέμου: l. 68.

§ 24. l. 142. προθυμότερον καὶ πλείους, 'with more zeal and in greater numbers'. Adjectives and adverbs are not infrequently connected by copulative conjunctions, e.g. IV ii l. 107 εὖζωνοί τε καὶ ταχύ, Hell. II iii 17 ἀποθνησκόντων πολλῶν καὶ ἀδίκως, VII i 9 ἐκείνοι κατὰ γῆν καὶ πλείστοι καὶ τάχιστ' ἂν ἐξέλθοιεν.

l. 145. ἐντεῦθεν, *ab hoc inde tempore*.

l. 149. προσεξέπεμψαν: l. 42.

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l. 150. τὸ πρόσθεν, *antea*, before they revolted to Cyrus.

§ 25. l. 153. ἐκαθέζετο ἀμφὶ τὴν...οἰκονομίαν, 'remained busied with regulations about the fortress'. See note to IV ii l. 242.

l. 155. ἀπῆγον...ἀπέφερον: IV v l. 214, V ii l. 210.

l. 157. τοὺς προσχώρους, *accolas*, i.e. the Sakae, Kadusians and others against whom the fortress had originally served as a defence.

§ 26—§ 29. *Gadatas hastens back to his own country, on hearing of a threatened invasion of it by the Assyrians.*

§ 26. l. 163. ἀφῆς, *dimittas*.

l. 165. λόγος sc. ἐστί.

§ 27. l. 166. εἰς τρίτην sc. ἡμέραν, 'on the day after tomorrow': see note on l. 43.

l. 168. μὲν οὖν: ii l. 202.

§ 28. l. 170. ποσταῖος, 'by what day': ii l. 10. τῷ στρατεύματι, dative of accompaniment, HA. § 774.

l. 171. πολὺ, predicate adjective, 'your army (the army you have) is large'. HA. § 670 a.

l. 172. μείον ἢ = ἐν μείονι χρόνῳ ἢ. Cf. Oecon. XXI 3 l. 17 πλεῖον ἢ ἐν διπλασίῳ χρόνῳ with my note: πλεῖον, μείον and ἔλαττον are in these cases indeclinable like Lat. *plus*, *minus*.

l. 175. ὥς ἂν, 'according soever as'.

§ 29—§ 33. *Speech of Cyrus to the officers of the confederate forces, appealing to their sense of gratitude and justice, to say nothing of their own interest, to help Gadatas in his present difficulty.*

§ 29. l. 178. ἐν οἷς, *coram quibus*: III iii l. 407.

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§ 30. l. 181. καὶ ταῦτα, *idque*: see note to I vi l. 494, IV ii l. 288.

l. 182. *καὶ ὅτιοῦν*, *vel minimum*. Cf. οὐδ' ὅτιοῦν, I vi l. 144.

l. 183. ὁ Ἀσσύριος...ἀγγέλλεται: personal construction for impersonal, HA. § 944.

l. 184. δῆλον ὅτι, 'it is evident that', 'obviously', is parenthetical and does not influence the construction. ἅμα μὲν...ἅμα δέ: I iv l. 20.

l. 187. ἐννοεῖται: observe the transition from the participle (βουλόμενος) to the finite verb: as in II iii l. 57 where see note.

ὥς...ὅτι, a repetition of the conjunction similar to that in VI i 30, Anab. v vi 19, VII iv 5, Hell. VI iv 37, v 13.

l. 189. εἰκός sc. ἐστί.

§ 31. l. 192. ἀνδρὶ εὐεργέτῃ: cf. IV iii l. 60 with note.

l. 193. ἀποδιδόντες = εἰ ἀποδιδόμην. The γε emphasizes σύμφορα.

§ 32. l. 195. νικᾶν...κακῶς ποιοῦντες: cf. i l. 219.

l. 196. ἀγαθοῖς, *beneficiis*.

l. 197. ἐκ τῶν τοιούτων, 'as a consequence of such conduct'.

§ 33. l. 202. ἀντιβλέψαι, 'to look in the face without being ashamed'. Cf. III i 23, Hell. v iv 27 ἐγὼ μὲν τῷ ἐμῷ πατρὶ οὐδ' ἀντιβλέπειν δύναμαι.

l. 203. ἡττώμεθα...εἰ ποιοῦντος, the converse of νικῶμεν εἰ ποιοῦντες.

l. 204. καὶ τούτου οὕτω διακειμένου, *eiusque castrati hominis*; see note to IV ii l. 288. Others take the words to mean 'placed in such a position' in reference to the Assyrians.

§ 34—§ 45. *General feeling in favour of helping Gadatas. Thereupon Cyrus gives detailed instructions for a rapid night march.*

§ 34. l. 205. ἰσχυρῶς: see note to l. 96.

l. 206. ταῦτα ποιεῖν sc. προθύμως Γαδάτα βοηθεῖν.

l. 207. ἄγε...καταλίπωμεν: IV ii l. 324 note.

l. 208. ἐπὶ, 'with' or 'in charge of'.

l. 209. ἕκαστοι, 'each division'.

§ 35. l. 211. ἡμῖν: *dativus commodi*.

l. 212. ἔμπειρος sc. ἐστί.

l. 213. ἵπποις: see n. to l. 170 and cf. iv l. 135.

l. 214. τάπιτῆδεα τριῶν ἡμερῶν, 'rations for three days'. Cf. Arist. Pac. l. 312 οὐ γὰρ ἦν (τὸ κήρυγμα) ἔχοντας ἥκειν σιτί' ἡμερῶν

τριῶν. ὅσῳ ἂν κουφότερον συσκευασώμεθα καὶ εὐτελέστερον, 'the lighter and simpler our baggage, the more we shall enjoy etc.'

§ 36. l. 218. ὦδε, 'in the following order'. τοὺς θωρακοφόρους: i.e. the 29,000 Persians. Thus the column would be 290 broad, 100 deep.

l. 220. ἐν μετώπῳ, 'in front', l. 234.

l. 221. ἐφ' ἐνός, 'in single file': II iii l. 161. ἀθρόοι ὄντες = εἰ ἀθρόοι εἴημεν, 'if in close and compact array', IV ii l. 169, VIII i 3. The shorter the line, the more rapid would be their movement; while the breadth of front would make it easier to form in line of battle on any emergency.

§ 37. l. 224. βραδύτατον: cf. Anab. VII iii 37 νύκτωρ δὲ νόμος τοῖς Ἑλλήσιν ἡγεῖσθαι ἐστὶ τὸ βραδύτατον· οὕτω γὰρ ἡκιστα διασπᾶται τὰ στρατεύματα καὶ ἡκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους. διασπᾶσθαι, 'that the line should be broken, and a gap formed' by those in front getting ahead of those behind.

l. 228. τὸ προταχθέν, *primum agmen*. ἀποδιδράσκει, 'gets out of sight'.

§ 38. l. 229. τοὺς Περσῶν πελταστὰς καὶ τοξότας: by these must be meant the Persian troops, who were sent as a reinforcement (IV v 16), although the first mention made of them is in v v 3. The other Persians had all been supplied with heavy arms, as we learn from II i 19.

§ 39. l. 234. ἀγόντων, 'let them march'.

l. 236. τοῦ ἑαυτῶν πλαισίου, 'of their own square'. Each nationality drawn up in this way formed its own πλαίσιον, as in the army of Artaxerxes, Anab. I viii 9.

l. 237. οὕτω πορευόμενοι: sc. οἱ πελτασταὶ καὶ οἱ τοξόται. εὐχρηστότεροι, *utiliores*, 'more ready for service'. 'Usum demonstrat in Anab. III ii 24 et III iv 11' (*Schneider*).

§ 40. l. 238. πάντων, *omnium gentium*.

l. 240. συνεσκευασμένοι ὧσι πάντα, 'they may have everything 105 packed up'.

l. 241. παρῶσιν εἰς...χώραν: l. 265, I ii l. 37 with note, IV i l. 6.

§ 41. l. 245. ὁ ἑκατόνταρχος, 'each captain'.

l. 246. εἰς ἕνα i.q. ἐφ' ἐνός: II i l. 248.

§ 42. l. 249. μεθ' ὧν i.e. μετὰ τούτων μεθ' ὧν.

l. 251. Ἀλκεύνα, σὺ δέ: 'cum subifo sermonem ad alium ab alio convertimus, primum nomen ponimus, deinde pronomen, deinde

particulam'. (*Porson* on *Eur. Orest.* l. 614.) ἐπιμέλου...τῶν ὀπισθεν, *curam suscipe omnium qui postremo erunt* (*Gabrieli*).

l. 252. τὸ νῦν εἶναι, 'for the present at any rate', *HA.* § 956 a, *G.* § 268, *MT.* § 100 Note 2. Cf. *II* ii l. 153.

§ 43. l. 254. τε...καὶ...δέ: cf. *Mem.* I i 3, *Hell.* II iv 6 Νικόστρατόν τε...καὶ ἄλλους δὲ δύο.

l. 255. διὰ τῶν ὥτων: cf. *Liv.* XXI v 4 *erat in tanta caligine maior usus aurium quam oculorum.*

l. 256. καὶ αἰσθάνεσθαι καὶ πράττεσθαι: an unusual combination of the middle and passive verb.

l. 258. πολὺ μείζον ἐστὶ πρᾶγμα, *multo gravior est res*, 'is a matter of much worse consequence'.

l. 259. δυσκαταστατώτερον, 'harder to be composed, readjusted', a word of singular occurrence.

§ 44. l. 263. πολλὴ οὔσα, 'by being excessive'.

l. 264. σημαίνειν sc. χρή, 'the signal must be given'. Cf. l. 300, *IV* v l. 251, l. 328.

§ 45. l. 265. ἔχοντες, 'with'. αἱ δὲ sc. ἔχειν.

l. 266. ὁ ὁρμώμενος κτέ., *dux cuiusque agminis moneat subsequentem*, e.g. *Chrysantas Artabazum, Artabazus autem Andamyan Medum.* αἰέ, 'from time to time', is placed after the participle

when it refers to the finite verb no less than the participle. Cf. *Hier.* VII ii l. 532, *Oecon.* VIII 7, XVIII 5, XIX 19.

§ 46—§ 50. *After this the officers disperse to their several tents. On their way their conversation turns on the remarkable memory exhibited by Cyrus for the names of the officers under him. Why Cyrus made a point of addressing them each by his name.*

§ 46. l. 268. ἅμα ἀπρόντες, *inter abeundum*: *II* l. 120.

l. 269. The order is ὡς μνημονικῶς ὀνομάζων ὁ Κῦρος ἐνετέλλετο πᾶσιν, ὁπόσοις (by attraction for ὁπόσους) συνέταττε.

106 § 47. l. 272. ἐπιμελεία, *de industria, consulto*, dative of manner, like *σιωπῇ* l. 314. τοῦτο ἐποίει, 'did so' i.e. ὀνομάζων ἐνετέλλετο: see note to l. 113.

l. 273. εἰ οἱ μὲν βάνασοι...ὁ δὲ στρατηγός: see note to *I* l 45, *IV* ii l. 317. For the meaning of βάνασος see my n. to *Oecon.* IV § 2 l. 11.

l. 277. ἔσοιτο is in the optative, because the posterior clause only is affected by the hypothesis. εἴσοιτο, optative by assimilation.

lation to ἔσοιτο.

τῶν ὑφ' ἑαυτῷ ἡγεμόνων: Pliny Nat. Hist. VII 24, Quintilian Inst. XI 2, 51 and Valerius Maximus VIII 7 must have forgotten this limitation, when they tell us that Cyrus remembered the names of all his soldiers.

1. 278. οἷς...ὀργάνοις χρῆσθαι: HA. § 777. Cf. ii l. 107.

1. 281. ὁπότε βούλοιο sc. ὁ στρατηγός, l. 50.

§ 49. 1. 289. ἐφ' ὕδωρ, 'to fetch water': see note to I vi l. 137.

§ 50. προσταττομένων: see note to l. 82, I iv l. 215.

1. 290. εἰς ἀλλήλους ὁρᾶν, 'to look at one another', each expecting that some one else beside himself will do the work.

Hertlein compares Isocr. 3, 18 πολλῶν καταμελοῦσιν εἰς ἀλλήλους ἀποβλέποντες, and Demosth. 14, 15 ἀπεβλέψατε εἰς ἀλλήλους ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

1. 291. ἐν αἰτίᾳ εἶναι i.q. αἰτίαν ἔχειν, *in culpa esse*.

1. 293. ὁμοίως, *perinde*, 'in like manner', as if the order had been given to him individually. Cf. I iv l. 39, VIII viii 12.

1. 294. πάντας...ὄτῳ, G. § 151 Note 2, HA. § 629. Cf. III iii l. 474.

1. 295. προστάττοι, the optative in conditional relative clause, see G. § 233, HA. § 914 B (2).

§ 51—§ 55. *At midnight the signal for marching is given. Cyrus starts a little in advance, in order to superintend personally the execution of his orders.*

§ 51. 1. 296. ἐγίγνωσκε: see note to i l. 175.

§ 52. 1. 300. ἐν μέσῳ νυκτῶν, 'at midnight': cf. IV iv l. 1 μέσου ἡμέρας. For the plural νύκτες see note to IV v l. 84.

ἔσημνην: on the omission of the subject (ὁ σαλπικτής) see IIA. § 602 c, G. § 134, 3 Note 1 (d).

1. 302. ὑπομενοίη, fut. opt. 'would wait for him'. On this form of the optative see note to II iv l. 143 and cf. III i l. 128.

1. 303. ὑπηρέτας, 'adjutants' or 'aides-de-camp'; cf. II i l. 179.

λαβὼν and l. 304 ἄγων, 'with', HA. § 968 b.

§ 53. 1. 305. τοῦτῳ...δοῦς...ἐκέλευεν: when a participle and a finite verb with different regimen refer to one and the same object, the case of the object is determined by the participle. Thus Thuc. VI xi 1 ὧν κρατήσας μὴ κατασχέσει τις for ἃ μὴ κατασχέσει τις κρατήσας αὐτῶν, Eur. Hel. 753 τοῖς θεοῖσι χρὴ θύοντας αἰτεῖν ἀγαθὰ for τοὺς θεοὺς χρὴ αἰτεῖν ἀγαθὰ θύοντας αὐτοῖς, Hipp. 663 τῆς σῆς τόλμης εἶσομαι γεγενυμένος.

1. 306. ἡσυχως, 'gently' (θᾶπτον l. 311.

1. 308. προυνέμπετο ἐν τάξει, 'sped forward in his rank': τὸν προσιόντα and τὸν ὑστερίζοντα refer to the officers.

§ 54. 1. 311. πάντες sc. εἰσὶν or εἶεν.

§ 55. 1. 312. παρελαύνων...ἡσυχος, 'riding leisurely along the column to the front'. For ἡσυχος used adverbially see HA. § 619 and cf. VI ii 12 ἡσυχαιτεροι ἢ ὡς εἰώθεσαν διεφοίτων.

1. 313. ἴδοι...πύθοιτο...αἰσθοιτο are all optatives of indefinite frequency.

1. 314. σιωπῇ: l. 272 note.

1. 316. τούτου sc. τοῦ θορυβεῖσθαι. κατασβεννύναι: see note to ii l. 242.

§ 56—§ 59. One precaution against surprise adopted by Cyrus was to send forth out-scouters on the line of march, with strict injunctions not to lose sight of the head of the column.

§ 56. 1. 321. ἐφορμένους, 'kept in sight'.

1. 324. ὅ,τι καιρὸς δοκοίη εἶναι sc. σημαίνειν.

1. 326. τὸ δὲ μή sc. ἄξιον λόγου, dependent on λέγων. Translate: 'he did not trouble (Chrysantas) by reporting what was immaterial'. Observe that the negation belongs to ἡνώχλει λέγων taken together=οὐ λέγων οὐκ ἡνώχλει. On the double augment of ἡνώχλει see G. § 105 Note 3, HA. § 361 a.

§ 57. 1. 328. καὶ οἱ πείσοι ἔσχατοι: the καὶ is used, as if instead of παρὰ τούτοις κατέλιπε it had been καὶ αὐτοὺς ἔσχάτους (or παρὰ τοῖς ἔσχατοις) κατέλιπεν.

1. 331. παρελαύνειν, 'to ride along the flanks'.

108 1. 333. τὴν ἰσχύν: I iv l. 239 note, VI i 23.

1. 334. ὡς ἐξ ἐτοιμοτάτου, *promptissime*, 'with the utmost readiness'. Cf. VIII v 12, II iv l. 138, VI i 47. On the position of ὡς see note to I vi l. 324.

§ 58. 1. 336. πᾶσαν τὴν τάξιν λυθῆναι οὐδέποτε εἶα, 'never would he suffer a whole regiment to be dismembered' (*Holland*).

1. 339. εἰ του δέοιντο sc. οἱ στρατιῶται, to be understood from τὸ στράτευμα l. 337. Cf. III iii l. 125.

1. 340. μὲν δὴ: see note to I iv l. 1.

CHAPTER IV

§ 1—§ 9. *Conspiracy against Gadatas by a person of consequence among his own officers—who offers to betray his master to the king of Assyria, in the hope of succeeding to his possessions—frustrated by the timely advent of Cyrus. Flight and slaughter of the Assyrians, amongst others of the traitor, who had only wounded Gadatas.*

§ 1. 1. 1. τῶν δυνατῶν τις ἀνδρῶν: for the position of τις cf. VII ii 3: it is only in Ionic prose that it can be placed immediately after the article, as τῶν τις οἰκείων.

1. 3. εἴ τι πάθοι, 'if anything should happen to him', i.e. if he were taken prisoner or put to death. Cf. II i l. 78.

1. 4. αὐτὸς ἄν λαβεῖν=in direct discourse αὐτὸς ἄν λάβοι.

§ 2. 1. 10. ἐνετέλλετο: III iii l. 293 note. ὅσῃν, i.e. 'how small'. εἶχεν: see note to IV ii l. 240.

1. 12. μέλλοι sc. ὁ Γαδάτας. προσεπέστειλε: see note to V iii l. 42.

1. 13. τοῖς αὐτοῦ οἰκέταις, whom he had left in charge of the fort. ὥς, final.

1. 16. εἰ μὲν δύναιτο sc. ἀποκτεῖναι.

1. 17. εἰ δὲ μή sc. δύναιτο ἀποκτεῖναι: see note to III i l. 333.

1. 18. τὸ λοιπόν: see note to IV iv l. 39.

1. 19. ὥς δυνατόν ἦν τάχιστα, *quam fieri poterat celerrime*.

§ 3. 1. 21. πολλὴν ἵππον: see note to IV vi l. 14.

1. 22. ἐν κώμαις ἀθρόαις, 'in the villages standing thicke thereabout' (*Holland*), 'in a cluster of villages' (*Bigg*). Cf. iii l. 221.

§ 4. 1. 24. προδιερυνησομένους, 'to make a thorough search 109 beforehand', a word not found elsewhere in Xen.

1. 26. ἐξαναστάντα, 'starting from their place of ambush'.

1. 27. ἵππους, 'horses' put for horsemen, as in I iv l. 207. ὥς δὴ φοβηθέντας κτλ., 'pretending that they were affrighted and that there were only a few of them', HA. § 978. Cf. VII iv 3.

1. 29. κατέσειον sc. τῇ χειρὶ, 'kept beckoning to him' to come on.

1. 30. καὶ ὅς: I iii l. 92 note. ἀνὰ κράτος: I iv l. 286.

§ 5. l. 33. οἱ δ' αὖ: οἱ Ἀσσύριοι.

l. 35. καιρίας, 'fatal'.

l. 36. ποιήσας τοῦτο sc. τρώσας αὐτόν.

l. 37. ἐξίσταται, 'makes off'.

l. 38. ἐπεὶ ἐγνώσθη ὅς ἦν, 'when it was known (by the Assyrians) who he was', the personal for the impersonal construction, HA. § 944 a. ὁμοῦ .. τοῖς Ἀσσυριοῖς: HA. § 772 c.

l. 39. ἐκτείνων τὸν ἵππον, 'putting his horse to the full stretch', 'urging him at full speed'.

§ 6. l. 41. βραδυτάτους: predicate, HA. § 618. ὑπὸ τῶν ταχίστους short for ὑπὸ τῶν ταχίστους ἐχόντων τοὺς ἵππους.

l. 42. διὰ τὸ κατατετρῦσθαι, 'because they had been (already) jaded and worn out by their march', an Ionic and poetical word.

l. 45. δοκεῖν χρή, 'one may imagine'. Cf. οἰεσθαι δεῖ IV ii l. 203 with note. ἀσμένους... προσφέρεσθαι αὐτοὺς, 'that they made up to them with delight and like men putting into port out of a storm'. Athenian writers, as they belonged to a seafaring people, were fond of nautical metaphors, cf. VI i 16.

§ 7. l. 49. γνόντες... τὸ ὄν, 'when they perceived the real position of affairs'.

l. 50. ἐτράποντο εἰς φυγὴν, 'turned and fled', Anab. IV viii 19, V iv 24.

l. 51. τοὺς πρὸς τοῦτο τεταγμένους, *quibus hae partes datae erant*, iii l. 58.

l. 52. ὥς ᾤετο συμφέρειν, *ut expedire putabat*, np. nunc tardiore, nunc velociore gradu (*Bornemann*).

§ 8. l. 52. ἐνταῦθα δὴ: II iv l. 212.

l. 53. ἡλίσκετο... ἡλίσκετο: cf. I ii l. 425. ἕνια μὲν καί: see note on I v l. 36.

l. 54. ἐν τῇ ἀναστροφῇ, 'in wheeling round' too sharply.

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l. 55. περιτεμνόμενα, 'intercepted'.

l. 57. τὸν παίσαντα: l. 35.

§ 9. l. 59. τὸ ἀπὸ Γαδάτου ἀποστάν: § 2.

l. 60. φθάσαντες sc. κατέφυγον: see note to I vi l. 439, and cf. III iii l. 142.

l. 61. ἐνθα = ἐν ᾗ.

§ 10—§ 15. *Cyrus goes on a visit to Gadatas, whom he meets on the way. Gadatas shows his gratitude by word and deed.*

§ 10. l. 65. οἷς ἔδει for τούτοις οὓς ἔδει. ἀμφὶ τὰ αἰχμάλωτα ἔχειν, *curam habere rerum captivarum*: cf. IV v l. 90 with note.

l. 66. ἐπισκέψαιτο, the proper term for 'visiting' a sick person: VIII ii 25 ὅποτε τις ἀσθενήσκει...ἐπεσκόπει, Mem. III xi 10. τὸν Γαδάταν πῶς ἔχει, the anticipatory accusative: IV i 3, v 20.

l. 68. ἐπιδεδεμένος τὸ τραῦμα: cf. v ii l. 230.

l. 69. ἐγὼ δέ: the δέ is in reference to a suppressed thought, 'I did not expect you to come to meet me'. Cf. VI i 49, VII i 21.

l. 70. ἦα, another form of ἦειν, *ibam*.

§ 11. l. 71. ἐπαναθεασόμενος, 'to behold you again'; the word is not found elsewhere.

l. 72. φαίνει ἰδεῖν, 'you are in appearance', the infinitive after the verb serving as a synecdochical accusative; cf. IV v l. 273, Plat. Rep. VI p. 495 Ε δοκεῖς οὖν τι διαφέρειν αὐτοὺς ἰδεῖν χάλκως, Phaed. p. 84 C ὡς ἰδεῖν ἐφαίνετο.

l. 73. ὅστις οὐτ' οἶδα...δεόμενος κτλ.,...ἐβοήθησας, 'when I wist not myself what need you have now of my help, nor you ever undertook or promised to do this for me...but onely for that I seemed unto you in some measure to benefit my friends, have so lovingly reskued me, as that now for anything in me, I might have perished, but by your means I have been saved' (*Holland*). ὅστις=ὥστε as in III iii l. 360. δεόμενος.....ὑποσχόμενος ..πεπονθώς are all causal participles, co-ordinate with ὅτι ἔδοξα, which might also have been expressed participially (δόξαντος ἐμοῦ).

l. 75. εἷς γε τὸ ἴδιον, 'at least as regards your personal interests'. οὐδ' ὅτιοῦν: see note to I vi l. 144.

l. 77. ὥς, consecutive=ὥστε, cf. l. 120. τὸ μὲν ἐπ' ἐμοὶ οὔχομαι, *quantum in me est, actum est de me*, 'I am a lost man, for all I can do to help myself'. Cf. I iv l. 143 note, Anab. VI vi 23 τὸ ἐπὶ τούτῳ ἀπολώλαμεν πάντες.

§ 12. l. 79. εἰ ἦν οἶος ἔφυν, *si non essem eviratus*. εἰ ...ἐπαιδοποιησάμην, (not 'were I to have children' *Watson*, but) 'had I begotten children'. οὐκ οἶδ' ἂν εἰ ἐκτησάμην κτλ., οὐκ οἶδ' εἰ ἐκτησάμην ἂν, 'I doubt whether I should have had a child of my own to behave to me as you have done', i.e. so kind to me as you have been. For the sake of emphasis ἂν is often separated from

its verb by such words as οἶμαι, δοκῶ, φημί, οἶδα. This is especially irregular in the expression οὐκ οἶδ' ἂν εἰ or οὐκ ἂν οἶδα εἰ followed by a verb to which the ἂν belongs. Cf. Plat. Timae. p. 26 B οὐκ ἂν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

l. 80. τοιοῦτον sc. ὄντα.

l. 82. πολὺ πλείω τὸν ἑαυτοῦ πατέρα ἀνιάσαντα: HA. § 725.

§ 13. l. 84. παρὲς...θαυμάζεις, 'you omit to notice a much greater wonder, when you express your wonder at me'. Cf. iii l. 88.

III § 14. l. 91. τῷ αἰτίῳ: sc. Cyrus.

l. 93. ξένια, predicate, 'as presents of friendship'; the clause οἶα ἐγὼ δοῦναι δύναμαι may take the place of the article. Cf. ii l. 230 note.

l. 94. ὥστε...ξενίζεσθαι πᾶν τὸ στράτευμα, 'enough for the whole army to be entertained'.

l. 95. τὸν βουλόμενον: I ii l. 170 note.

§ 15—§ 18. *The Kadusian, who brought up the rear guard, did not join in the pursuit, but without consulting Cyrus made a predatory incursion into the country about Babylon, which ended fatally to himself and many of his followers. The survivors and the wounded are treated with great kindness by Cyrus and some of the Persian Peers on their arrival at the camp.*

§ 15. l. 100. καταθεῖ: iii l. 6, III ii l. 8, I iv l. 210 note.

l. 102. τοῖς ἵπποις for τοῖς ἰππεύσι: l. 27.

l. 103. οἷ=εἰς ἤν. Cf. l. 61.

§ 16. l. 110. ἐσώζοντο πρὸς, 'arrived safely at'. Cf. Anab. V iv 5 βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα.

l. 111. οἱ πρῶτοι, in partitive apposition to οἱ Καδούσιοι, 'the first party of them (arriving) about evening'.

§ 17. l. 116. συγκατεσκήνου, 'he helped to lodge them in their tents'. The word is not found elsewhere.

II 2 l. 117. παραλαμβάνων Περσῶν...συνεπιμελητάς, 'taking some of the Persian Peers to help him in looking after them'. Cf. ii l. 101.

l. 118. ἐν τοῖς τοιοῦτοις, 'in such circumstances'. Cf. iv l. 270.

ἐπιπονεῖν, *insuper laborare*, 'to undertake extra labour'. Hell. VI i 15, de rep. Lac. ii 5.

§ 18. l. 119. καὶ μέντοι: see note to I iv l. 252. ἀνιώμενος ἰσχυρῶς: I iv l. 162 note.

1. 120. ὥς, consecutive for ὥστε, l. 77. ὥρα ἦν sc. (τοῦ) δειπνεῖν.

1. 122. ἀτημέλητον, 'neglected'. Cf. VIII i 14.

1. 123. εἰ μὴ ἐξανύτοι, 'if he did not carry his purpose into execution'. τοὺς θεραπεύσοντας: IV ii l. 289.

§ 19—§ 20. *Early the next morning Cyrus addressed all the Kadusians, officers and men, in the presence of the officers only of the other nationalities, and inculcates upon them the lesson to be drawn from this misadventure—never to detach from the main body a force inferior to that of the enemy, without taking proper precautions.*

§ 19. 1. 126. κηρύξας συνιέναι, 'making proclamation that they should assemble together'. Cf. VII v 34 τοὺς κήρυκας κηρύττειν ἐκέλευσεν ἀποφέρειν πάντας τὰ ὅπλα.

1. 129. ἀνθρώπινον sc. ἐστί: see note to III i l. 381.

1. 130. ἀνθρώπους ὄντας, 'that we, as men'.

1. 131. ἀξιοί ἐσμεν...ἀπολαῦσαι: the personal for the impersonal construction: see note to IV i l. 146.

1. 132. τὸ μαθεῖν, 'the lesson', epexegetic of ἀγαθόν τι.

1. 133. διασπᾶν ἀπὸ τοῦ ὅλου, 'to detach from the main body', Anab. VI iv 10.

§ 20. 1. 135. ἐλάττονι ἔτι μορίῳ, 'with a still smaller detachment'.

1. 136. ἢ νῦν, short for ἢ ᾧ νῦν, 'than that wherewith'. Cf. l. 227. εἰάν τις κοινούμενος...ἀπὸ τῶν ἐξεληλυθότων, 'if a commander, when starting on an expedition, communicates his intention to one that is able to come to his help, it is possible indeed for him to fail of his purpose, but then it is equally possible for the one who remains behind to mislead the enemy and divert his attention from the party forming the expedition'. The mistake made by Datamas was that he started οὔτε ἀνακοινωσάμενος οὔτε εἰπὼν οὐδὲν Κύρῳ.

1. 138. ἔστι...ἐξαπατήσαντι...ἔστι παρέχοντα: for this variation of construction see HA. § 941, G. § 136 Note 3.

1. 142. οὐδ' ὁ χωρὶς ὧν...τῆς ἰσχύος, 'even those apart from the rest will not be out of the reach of the main body, but will keep touch with them'. Cf. VI i 23.

1. 143. μὴ ἀνακοινωσάμενος, 'without imparting his purpose', IIA. § 969 d.

1. 144. ἢ εἰ μόνος ἐστρατεύετο: the apodosis ἂν ἐπασχε (or ἐπαθε) is implied.

§ 21. *Cyrus promises them that they shall have their revenge, and that he will take them to the scene of their recent disaster, in order that they may bury their dead.*

§ 21. l. 145. ἀντὶ τούτου, 'in return for this misadventure'.

l. 146. οὐκ εἰς μακράν, the usual expression for εἰς οὐ μακράν, Arist. Vesp. 454, Herod. II 121, Demosth. 18, 36. Cf. III iii l. 156.

ἐπειδὴν τάχιστα...ἐγένετο, 'as soon as ever you shall have broken your fast, I will take you (to the spot) where the affair took place'.

l. 147. ἔνθα=ἐκεῖσε ἔνθα.

113 l. 150. κρείττους sc. ὄντας: cf. i l. 139, III iii l. 471. καὶ ὅπως γε...ὀρώσιν, 'aye and (we will take care) that it shall be no pleasure to them even to look on the spot, where they slew our allies'. Before ὅπως we must understand ποιήσομεν or some equivalent verb by zeugma from the previous δείξομεν.

l. 154. ἃ ἡμᾶς ἐποίησαν: HA. § 725 a, G. § 165.

§ 22. *The Kadusians are sent away to elect a new Chief.*

§ 22. l. 155. οἱ ἄλλοι in apposition to the ὑμεῖς implied in ἀριστᾶτε. Cf. III iii l. 151.

l. 157. ὑμῶν αὐτῶν, sc. τινά, partitive gen., 'from amongst yourselves'.

l. 158. νόμος, sc. ἐστὶν ἐλέσθαι.

l. 159. προσδέησθε, sc. ἡμῶν.

§ 23. *Cyrus at the head of his army visits the scene of the recent discomfiture of the Kadusians. He assigns their newly elected chief a position near himself, by way of restoring confidence to them.*

§ 23. l. 162. κατέστησεν εἰς τάξιν, *suum in acie locum tribuit.*

l. 164. ἄν=ἐάν.

l. 168. πολεμίας: III iii l. 121. τὴν Γαδάτου, sc. χώραν.

§ 24—§ 28. *Cyrus offers to accord protection to private property during the continuance of the war, and persuades the Assyrian to do the same. It was agreed that crops and anything that could not be removed should be left uninjured, but that cattle should be fair prize.*

§ 24. l. 170. κακῶς πείσονται, 'will suffer severely'.

l. 171. On οὕτως as an adjunct to the participle see note to I v l. 85.

l. 175. ἔαν, *sinere*, 'to let them alone'. There is no occasion to supply ἐργάζεσθαι.

l. 176. ἀδικεῖν: IV v l. 251.

l. 177. ἐργάτας: I vi l. 130.

§ 25. l. 178. ἦν καὶ δύνῃ, 'supposing you are able'.

l. 180. ἐνεργόν: III ii l. 139. εἰς δὲ τὴν τοῦ καρποῦ κομιδὴν, I 14
quod autem ad fructuum perceptionem attinet (Gabrieli), 'but as for
the inning of the harvest'. Cf. VIII viii 6, Oecon. II 4 l. 27 with
my note, Anab. I ix 16. Hertlein after Camerarius understands it
of the time, *quo tempore fruges percipi solent*.

l. 181. ὁ ἐπικρατῶν, *victor*. Cf. IV v l. 33.

l. 182. εἰρήνῃ sc. ᾗ.

l. 183. σύ, sc. καρῶσει. εἰάν τις—τούτους: HA. § 629 b.
Cf. III i l. 254.

§ 26. l. 187. πάντα ἐποίουν πείθοντες, 'used their utmost
exertion to persuade'. Cf. Plat. Euthyphr. p. 8 c πάντα ποιοῦσι
καὶ λέγουσι φεύγοντες τὴν δίκην. πείθοντες: cf. ἔπειθον v l. 148.

l. 188. ὅτι μικρότατον...λιπεῖν, 'to leave as little as possible of
war remaining', i.e. to confine the sufferings entailed by war within
as narrow limits as possible.

§ 27. l. 189. καὶ...μέντοι: see note to I iv l. 252. εἶτε
καὶ...εἶτε καί: see note on I v l. 36.

§ 28. l. 194. τὰς νομὰς τῶν κτηνῶν, *greges pecorum ar-
mentorumque pascentium* (Schneider). Cf. Anab. III v 2 νομαὶ
πολλὰι βοσκημάτων.

l. 195. τοὺς μὲν ἑαυτοῦ φίλους κτλ. Ducibus sociorum per-
misit armenta et pecora sua congregare in regionem Cyri armis
occupatam ibique quasi in loco tuto deponere (καταθέσθαι), cum
interea hostium armenta undique compellerentur et praedae loco
haberentur (Schneider).

l. 196. ἑαυτῶν comprehendit Persas eorumque socios (Dindorf).

εἰ βούλιντο: praeclare Cyri ostendit fiduciam statuentis,
etiamsi in hostium terra socii pascere greges suos sinerent, tamen
effecturum se esse, ut tuti ab hostium rapina pascant (Borne-
mann).

l. 197. λείαν i.q. κτήνῃ, armenta in hostium agris pascuis
palantia (Schneider).

l. 199. οἱ μὲν γὰρ κίνδυνοι οἱ αὐτοί κτλ., *pericula enim eadem
erant, etiamsi res necessarias non caperent; sed quod alimentum
ex hostibus pararetur, iucundiores praestare militiam videbatur*
(Philelphus), 'for the risks of war (appeared to be) the same, even

without getting their provisions (i.e. it did not make any material increase of risk to make a raid now and then), but the feeling that they subsisted at the expense of the enemy seemed to lighten the burden of service'.

§ 29—§ 31. *On the eve of his departure, Gadatas brings to Cyrus horses and all sorts of other presents, having no heir to leave them to, and bewails the cruel and unmerited treatment he had received at the hands of the chief of Assyria.*

§ 29. l. 204. φέρων καὶ ἄγων: see note on III iii l. 16.
ὥς ἄν sc. φέροι τις καὶ ἄγοι, 'as might be expected from a wealthy establishment'. See note to I iii l. 88.

l. 205. καὶ ἵππους δὲ ἦγε: on the transition from the participial construction to that of the *verbum finitum*, see note to III iii l. 78.

l. 206. ἀφελόμενος τῶν ἑαυτοῦ ἱππέων: see note to III i l. 279.

l. 207. διὰ τὴν ἐπιβουλήν: l. 34.

§ 30. l. 208. νῦν...ἐν τῷ παρόντι: III i l. 272 note.

115 l. 211. ἀπ' ἐμοῦ φύντι, the antecedent incorporated with the relative clause.

l. 212. τὸν ἐμὸν οἶκον, 'my property', l. 239. Cf. Oecon. I 5 δοκεῖ πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

l. 213. ἀποσβῆναι, *extingui*.

ταῦτα ἔπαθον: ii 28.

§ 31. l. 214. ὄμνυμί σοι θεούς, parenthetical, as in i l. 212.

l. 215. οἱ ὁρῶσι πάντα καὶ ἀκούουσι πάντα: cf. VIII vii 22.

l. 217. ἅμα λέγων, *inter dicendum*. κατεδάκρυσε, ingressive aorist, 'he burst into tears'.

§ 32. *Cyrus accepts the present of horses, hoping to raise his cavalry from 2,000 to 10,000; but not the money.*

§ 32. l. 219. τοῦ πάθους ὥκτειρεν αὐτόν, 'he pitied him for his misfortune', the genitive of cause after a verb of emotion, ii l. 43.

l. 220. ἀλλὰ...δέχομαι: cf. IV v l. 297.

l. 221. ἢ οἱ νῦν σοι εἶχον, 'than those, as it appears, who until now had them for you', i.e. in your service. νῦν = νῦν δῆ.

l. 222. ὥς ἔοικεν, from the fact of your having deprived them of their horses. οὐδὲν δὴ πάλαι ἐπιθυμῶ, 'just the very thing which I have long been desirous of'. G. § 200 Note 4, MT. § 10, I Note 3, HA. § 826.

1. 223. **θάπτον**, 'sooner' than I should have done otherwise.
εἰς τοὺς μυρίους ἱππέας: a numeral may have the article (1) when it is distinguished as a part from the whole number to which it belongs (expressed or implied), (2) when it is merely a number as such, without reference to anything numbered, (3) when, as here, it is an approximate round number, HA. § 664. It might also mean '*the* 10,000', which I have fixed upon as the limit. Cf. I ii l. 148, VI ii 7, Hipparch. 9, 3 τὸ...ἱππικὸν ἐκπληρωθῆναι εἰς τοὺς χιλίους ἱππέας.

1. 225. **ἔχοντα** sc. **χρήματα**, 'having enough not to be outdone by you' (not, as Gorham, 'in such a condition').

1. 228. **ὅπως ἂν δυνάμην μὴ αἰσχύνεσθαι**, 'how I could possibly help feeling ashamed of myself'.

§ 33—§ 36. *Gadatas replies that he will not be able to take care of the money now that he has incurred the animosity of the Assyrian.*

§ 33. 1. 229. **μέν...μέντοι**: I iii l. 27 note.

1. 230. **φυλάττειν**, in reference to 1. 225. **εἰ**, 'whether'.
 The order is *ὅρα μέντοι εἰ ἐπιτηδεύς εἰμι φυλάττειν* (τὰ χρήματα).

§ 34. 1. 231. **ἦμεν**: cf. 1. 213.

1. 234. **ἐγγὺς οὖσα...ἀπελαύομεν**: construction according to the sense, as if *ἐγγὺς ὄντες* had preceded, the dwellers on the estate being suddenly substituted in the speaker's mind for the estate (ἡ κτήσις) itself. This is better than explaining *κτήσις* as an absolute nominative. Cf. VI iii 2, VIII viii 10.

1. 235. **ἀπό**: I i l. 30 note.

1. 236. **ἀπελαύομεν** sc. *αὐτῆς*. **ἐνοχλεῖσθαι** sc. *ἔστιν ἀπὸ μεγάλης πόλεως*. **οἴκαδε δεῦρο**: III iii l. 112.

1. 238. **ἐπιβουλευσόμεθα**, the common future for the passive; cf. VI i 10, III ii l. 137 *ἀδικήσεσθαι*, IV ii l. 229 *στερήσεσθαι*.

1. 240. **ὅλως**, to be taken with *λυπηρῶς*.

§ 35. 1. 242. **καὶ τί δῆτα**, 'and, pray, why then?' see note to I 16 I vi l. 268.

1. 244. **σκοποῦσα διῆγεν**: I ii l. 60.

1. 245. **τοῦτο κυοῦσα** sc. *διῆγεν*, 'with child of this thought'.

1. 246. **διατελεῖ μισῶν**, *assidue odit*: I ii l. 63.

1. 247. **οὐκ ἦν**, 'not so much if'.

§ 36. 1. 249. **πᾶσι πονηροτέροις ἑαυτοῦ συμμάχοις χρήσεται**, = *πάντες, οἷς συμμάχοις χρήσεται, πονηρότεροι αὐτοῦ ἔσονται*,

'he will find no supporters but those who are worse than himself'. For $\chi\rho\eta\sigma\theta\alpha\iota$ with dative of predicate noun see HA. § 777 a and cf. III ii l. 36.

l. 250. $\epsilon\acute{\alpha}\nu\ \delta\acute{\epsilon}\ \tau\iota\varsigma\ \alpha\tilde{\rho}\alpha\ \kappa\alpha\lambda\ \beta\epsilon\lambda\tau\acute{\iota}\omega\nu\ \alpha\upsilon\tau\omicron\upsilon\ \phi\alpha\nu\eta$, 'but if any one, as is possible (though against expectation), *should* be found better'. See note to IV iv l. 55.

l. 251. $\theta\acute{\alpha}\rho\rho\epsilon\iota$, parenthetical, 'be assured'.

l. 252. $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$: rex Assyrius. $\tau\omicron\upsilon\tau\omega\ \acute{\alpha}\rho\kappa\acute{\epsilon}\sigma\epsilon\iota\ \mu\eta\chi\alpha\nu\acute{\omega}\mu\epsilon\nu\omicron\varsigma$: see note to IV v l. 263 and cf. Oec. XII 4 $\theta\sigma\tau\iota\varsigma\ \mu\acute{\epsilon}\lambda\lambda\epsilon\iota\ \acute{\alpha}\rho\kappa\acute{\epsilon}\sigma\epsilon\iota\nu$, $\theta\tau\alpha\nu\ \acute{\epsilon}\gamma\omega\ \acute{\alpha}\pi\omega$, $\acute{\alpha}\nu\tau\iota\ \acute{\epsilon}\mu\omicron\upsilon\ \acute{\epsilon}\pi\iota\mu\epsilon\lambda\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$, Hier. VII 12 $\pi\omega\varsigma\ \acute{\alpha}\nu\ \acute{\epsilon}\xi\text{-}\acute{\alpha}\rho\kappa\acute{\epsilon}\sigma\epsilon\iota\epsilon\ \acute{\epsilon}\kappa\tau\acute{\iota}\nu\omega\nu$;

l. 253. $\acute{\epsilon}\lambda\eta$, *perdat, e medio tollat*. $\tau\omicron\upsilon\ \acute{\epsilon}\mu\acute{\epsilon}\ \acute{\alpha}\nu\iota\acute{\alpha}\nu\ldots\kappa\rho\acute{\epsilon}\iota\tau\tau\omega\nu\ \acute{\xi}\sigma\tau\alpha\iota$ = $\delta\acute{\upsilon}\nu\alpha\tau\omicron\varsigma\ \acute{\xi}\sigma\tau\alpha\iota\ \acute{\epsilon}\mu\acute{\epsilon}\ \acute{\alpha}\nu\iota\acute{\alpha}\nu$, 'in molesting me he will, even with the aid of bad characters, easily be too strong for me'. Others not so well take $\tau\omicron\upsilon\ \acute{\alpha}\nu\iota\acute{\alpha}\nu$ as an infinitive of purpose, *superior me erit, ut mihi sit molestus*.

§ 37—§ 40. *Gadatas resolves to make common cause with Cyrus.*

§ 37. l. 256. $\tau\acute{\iota}\ldots\omicron\upsilon\chi\lambda\acute{\iota}\ldots\acute{\epsilon}\pi\omicron\iota\acute{\eta}\sigma\alpha\mu\epsilon\nu$: see note to II i l. 26.

l. 258. $\sigma\acute{\alpha}$: see note to IV v l. 11. $\chi\rho\eta\sigma\theta\alpha\iota$: the infinitive of purpose, G. MT. § 97.

l. 259. $\alpha\upsilon\tau\omicron\varsigma\ \delta\acute{\epsilon}$: repeat $\tau\iota\ \omicron\upsilon\chi\lambda\acute{\iota}$.

l. 261. $\acute{\alpha}\lambda\lambda\acute{\alpha}\ \mu\acute{\eta}$, 'and not'.

l. 262. $\eta\delta\acute{\upsilon}$ sc. $\acute{\epsilon}\sigma\tau\iota$.

l. 265. $\pi\epsilon\iota\rho\acute{\alpha}\sigma\omicron\mu\alpha\iota$ sc. $\chi\rho\eta\sigma\iota\mu\omicron\varsigma\ \acute{\epsilon}\tau\iota\alpha\iota$.

l. 266. $\acute{\alpha}\nu\acute{\epsilon}\pi\nu\epsilon\nu\sigma\epsilon$, *respiravit a metu*, 'breathed more freely'.

§ 38. l. 267. $\sigma\upsilon\sigma\kappa\epsilon\nu\alpha\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma\ \phi\theta\acute{\alpha}\sigma\alpha\iota$ = $\pi\rho\acute{\omicron}\tau\epsilon\rho\omicron\nu\ \sigma\upsilon\sigma\kappa\epsilon\nu\acute{\alpha}\text{-}\sigma\alpha\sigma\theta\alpha\iota$.

l. 269. $\phi\theta\acute{\eta}\sigma\epsilon\iota\ \mu\acute{\epsilon}\nu\tau\omicron\iota$ sc. $\sigma\upsilon\sigma\kappa\epsilon\nu\alpha\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, 'you will have plenty of time to pack up before etc.' For $\mu\acute{\epsilon}\nu\tau\omicron\iota$ see note to I iv l. 231.

l. 270. $\kappa\alpha\lambda\omega\varsigma\ \acute{\epsilon}\chi\epsilon\iota\nu$: see note to III i l. 65.

§ 39. l. 271. $\phi\acute{\upsilon}\lambda\alpha\chi\iota$: see note to III ii l. 83. $\acute{\omega}\chi\rho\omega\varsigma\sigma\alpha\tau\omicron$: not found elsewhere in Xen.

II 7 l. 272. $\kappa\alpha\lambda\omega\varsigma\ \omicron\iota\kappa\omicron\iota\tau\omicron$: see note to IV v l. 235.

l. 273. $\eta\gamma\epsilon\tau\omicron$, *secum duxit*.

l. 274. $\acute{\omega}\nu\ \eta\pi\acute{\iota}\sigma\tau\epsilon\iota$ = $\tau\omicron\upsilon\tau\omega\nu\ \omicron\iota\varsigma\ \eta\pi\acute{\iota}\sigma\tau\epsilon\iota$: cf. Plat. Protag. p. 361 E $\acute{\omega}\nu\ \acute{\epsilon}\nu\tau\upsilon\chi\acute{\alpha}\nu\omega\ \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha\ \acute{\alpha}\gamma\alpha\mu\alpha\iota\ \sigma\epsilon$, Gorg. p. 509 A $\acute{\omega}\nu\ \acute{\epsilon}\gamma\omega\ \acute{\epsilon}\nu\tau\epsilon\tau\acute{\upsilon}\chi\eta\kappa\alpha\ldots\omicron\upsilon\delta\epsilon\iota\varsigma\ \omicron\iota\delta\omicron\varsigma\ \tau'\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\alpha}\lambda\lambda\omega\varsigma\ \lambda\acute{\epsilon}\gamma\epsilon\nu$. HA. § 996 a (2).

l. 276. **τούτοις**, neuter, 'by these ties'.

§ 40. l. 278. **φραστήρα**, 'as an adviser', 'intelligencer': IV v l. 110. **ὡς εἴη ἐν ἀφθονωτάτοις στρατοπεδεύεσθαι**, *ut liceret ei uber-rimis in locis castra ponere*.

§ 41—§ 50. *Cyrus decides to take one of the roads back, which does not pass close by Babylon, and explains his reasons for doing so to Gobryas and Gadatas.*

§ 41. l. 282. **παρ' αὐτὸ τὸ τεῖχος**: v ii l. 205.

l. 285. **ἄγειν**: cf. I vi l. 474 with note.

§ 42. l. 286. **καὶ πολλαί**, 'very many': i il 6 note. The **καὶ** before **βούλεσθαι** is also intensive.

l. 288. **αὐτῷ**: τῷ Ἀσσυρίῳ; see on III i.

l. 289. **ὅτε ἔλαττον εἶχες...ὥσπερ πρὸς σὲ εἶπε**: iii 5, 6.

l. 291. **ἐθεᾶτο**: ὁ Ἀσσύριος.

l. 294. **ἀπαρασκευότατα**: II iv l. 126.

§ 43. l. 297. **ἐν ᾧ μὲν χρόνῳ...νῦν δέ**: see note on i l. 45.

l. 298. **προσῆγον**: I vi l. 472 note.

§ 44. l. 301. **προσάγειν τε καὶ παράγειν**: see note to I vi l. 309. **προσάγουσι μὲν**: answered by **παριέναι** δέ l. 304.

l. 302. **ὡς ἂν ἄριστοι εἶεν** (not final 'that they may be' (*Watson*), which would require **ᾧσιν**, but) modal, 'in such manner as they would be best for fighting', 'in the order best for fighting'. See note to I ii l. 58.

§ 45. l. 304. **παριέναι**, 'to march past'.

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l. 305. **ἀμάξαις**, dative as in l. 135. **ἀνειρμένοις...ἐπὶ πολὺ**, 'in a long line or string'. Cf. VII v 6 and see cr. n.

l. 308. **γυμνὰ ὅπλων**, *nudata armatis*, gen. of separation. Cf. Plato *Cratyl.* p. 403 E *γυμνὸς τοῦ σώματος*.

§ 46. l. 309. **οὕτω πορευομένων**, 'when men march in this manner'. See note on iii l. 82. **ἐπὶ λεπτὸν...τετάχθαι**, 'must have been drawn out in a slender and weak line'.

l. 310. **τὸ μάχιμον**, 'the fighting men'. Cf. ii l. 221, Thuc. VI 23. **βούλονται** sc. **οἱ πολέμοι**.

l. 311. **ὅπη προσμύξαιαν**, 'on whichever part they came to close quarters'.

§ 47. l. 313. **μακρά** sc. **εἰσὶ**.

1. 314. αἱ ἐπιβοήθειαι, 'their supports'. The word does not occur elsewhere in Xen. τοῖς δ' ἐκ τοῦ τείχους, by attraction to προσδραμεῖν for τοῖς, δ' ἐν τῷ τείχει. See note to II iv l. 131. βραχύ sc. ἐστί.

§ 48. 1. 316. ἀπέχοντες i.e. from the walls of Babylon. ἢ ἐφ' ὅσον...πορευόμεθα, 'than the present length of our marching column'.

1. 318. ὑπὸ τῶν παρυφασμένων ὕπλων, *propter praetextos armatos*, 'by reason of the fringe of the heavy-armed men', covering the σκευοφόροι. The word παρυφαίνειν is late Greek.

§ 49. 1. 319. δ' οὖν, 'be that as it may'. τῷ ὄντι, 'actually'.

1. 320. ἐκ πολλοῦ, 'a good way off'.

1. 321. μᾶλλον δέ, 'or rather, I should say'.

1. 323. τῷ ὅλῳ...κρείττους εἶναι, *se omnibus suis copiis toto nostro exercitu potiores esse*.

1. 324. φοβερὰ sc. ἐστί.

§ 50. 1. 326. παραμειβομένου: παραμείβεσθαι in the sense of *praeterire* is a poetical word.

1. 327. ἀέλ: see note on iii l. 266.

§ 51. Cyrus gets possession of three Assyrian forts, one with the assistance of Gadatas.

§ 51. 1. 329. γιγνομέναις, *debitis*.

1. 331. Σύρων in the wider sense for Ἀσσυρίων. See Kiepert *l. c.* p. 86.

1. 332. δῆ, in apodosis. ἐν μέν: in partitive apposition to φρούρια: see note to I i l. 6. αὐτός, without Gadatas.

1. 333. τὰ δὲ δύο, 'the (other) two'. For the article see note to 1. 224.

119 1. 334. φοβῶν...πέθων, 'by intimidation', 'by persuasion'. ἐπεισε, *adduxit, adegit*, 'induced'. Cf. VI iv 18, VIII iv 9.

CHAPTER V

§ 1—§ 4. *Cyrus sends to Cyaxarês to request his presence at a council of war, to consider what is to be done with the forts just taken and concerning the future conduct of the war. Preparations in the camp for the king. Cyaxarês decides that they had better remain on the frontier. Arrival of the Persian reinforcements.*

§ 1. 1. 1. πρὸς Κναξάρην, who had stayed behind in the captured leaguer of the Assyrians, IV v 8.

1. 4. ὦν, by attraction for ᾧ.

ὅ,τι χρῆσαιντο, 'what they should do with them'. See note to IV v l. 134 for the optative, and for the accusative ὅ,τι after χρῆσθαι, HA. § 777 a.

1. 6. ἐκ τούτου (not 'under existing circumstances' *Gorham*, but) 'after this', 'next'.

1. 7. κελεύη sc. ἐμὲ ὡς ἐκεῖνον ἰέναι. ἄν...ιοῖην: II i l. 74 note.

§ 2. 1. 10. ἣν Κναξάρη...ἔξειλον: see IV v 52, vi 11, v i 1.

1. 11. κατασκευάσαι: HA. § 942.

1. 12. τῷ εἰσαγαγεῖν: see note to iii l. 18, IV v l. 53.

§ 3. 1. 18. οὗς...ὁ Κῦρος: IV v 16, 31.

§ 4. 1. 20. σινομένους: see note to III iii l. 124.

1. 21. ἄν...ἀπαλλαγῆναι=in direct discourse ἄν ἀπαλλαγείην. The protasis is not expressed.

1. 24. ἐπιστολήν, *mandatum*: see IV v 31.

1. 25. οὐκ ἔφη, *negavit*. αὐθημερόν: III iii l. 362.

1. 26. παρόντα, 'that he was in the neighbourhood' i.e. on the frontier of Assyria and Media.

§ 5—§ 10. *Cyrus with a splendid cavalcade of Persians, Medes, Hyrkanians and the other confederates rides to meet his uncle, who is piqued and hurt at the display, contrasted with his own insignificant retinue. Cyrus takes him aside, and Cyaxarês at once gives vent to his suppressed feelings of disappointment and humiliation.*

§ 5. 1. 35. ἐπιδεικνύς, 'by way of displaying', 'parading'. 120

§ 6. 1. 36. σὺν τῷ Κῦρῳ...ἐπομένους: see note to ii l. 95.

1. 38. θεραπείαν, *comitatum*: IV vi l. 3.

1. 39. ἄχος: a poetical word, used again in VI i 37.

1. 41. κατὰ νόμον: see I iv l. 336.

1. 42. οὐ: G. § 29 Note 1, HA. § 112 a.

§ 7. 1. 45. λαβόμενος τῆς δεξιᾶς: in iii l. 125 we find λαβὼν τὴν δεξιάν.

1. 47. τῶν Μηδικῶν πέλων, partitive gen., 'some Median rugs': see note to I iii l. 71. Cyrus does this, as one way of pacifying his uncle by gratifying his luxurious tastes. Cf. Hell. iv i 30 ὑποτιθέντων δὲ αὐτῷ (τῷ Φαρναβάζῳ) τῶν θεραπόντων ῥαπτὰ, ἐφ' ᾧ καθίζουσιν οἱ Πέρσαι μαλακῶς, ἥσυχύνθη ἐντρυφῆσαι.

§ 8. 1. 54. τῶν πάλαι προγόνων sc. βασιλέων (δντων).

1. 57. ταπεινῶς ἐλαύνοντα, 'with a mean equipage'.

121 § 9. 1. 61. ὑφ' ᾧν = ὑπὸ τούτων ὑφ' ᾧν. Cf. iii l. 249.

1. 62. κατὰ τῆς γῆς καταδύναι, 'to sink into the earth' for shame. Cf. VI i 35, 37, Anab. VII i 30, vii 11 κατὰ τῆς γῆς ὑποδύομαι ὑπὸ τῆς αἰσχύνης, Hom. II. IV 182 τότε μοι χάνοι εὐρεῖα χθών.

1. 63. ταπεινός, 'humiliated'. Note that this word is not used in classical Greek in the sense of 'humble', 'lowly', for which the nearest equivalent is μέτριος.

1. 66. οἱ δοῦλοι = οἱ ἀρχόμενοι, 'my vassals'.

1. 67. κατεσκευασμένοι ὥστε κτλ., 'well enough appointed to do me more harm than I can do them'.

1. 68. παθεῖν sc. κακῶς.

§ 10—§ 25. Cyrus remonstrates with his uncle on this unseemly exhibition of feeling, and recalls all the circumstances of his taking the command and his subsequent proceedings, to vindicate his own conduct.

§ 10. 1. 70. ἐπεσπάσατο, 'drew him on'.

1. 71. τὰ ὄμματα, the accusative of specification after (not the subject accusative before) ἐμπλησθῆναι. ἐπισχὼν μικρόν, 'after pausing awhile'.

1. 73. ἀληθῇ, predicate adjective = ταῦτα, ἃ λέγεις, οὔτε ἀληθῇ ἐστίν.

1. 74. γινώσκεις, *sentis*, iii l. 296.

1. 75. κατεσκευάσθαι ὥστε, l. 67.

§ 11. 1. 77. φοβεῖν, *minis terrere*. Cf. l. 83 and see cr. n. εἰ, 'whether'. μέντοι γε: I vi l. 69.

1. 78. παρήσω τοῦτο, *hoc praetermittam, de hoc non quaeram.*

1. 79. βαρέως ἂν φέροις ἀκούων: HA. § 983, G. § 279, 1.

1. 84. ὁμόνοιαν, 'unity of sentiment' i.e. common sense of wrong.

§ 12. 1. 86. τούτους, Medos. μή τι γένοιτο: he hints at the possibility of a revolt and conspiracy against the king.

1. 87. τὴν σὴν ὀργήν: IV v 9.

1. 88. μὲν οὖν, a very common formula of transition, in which οὖν connects with what precedes, μὲν points forward to an antithesis to follow, here τὸ μὲντοι σε νομίζειν. Cf. note to II ii l. 1. σὺν τοῖς θεοῖς: l. 123, IV i l. 87, II i l. 144 note.

1. 90. χαλεπῶς φέρω εἰ: for εἰ=*siquidem* see note to IV iii l. 15. This use of εἰ for ὅτι is an instance of the avoidance in Attic of direct assertion. ἀσκῶν...ποιεῖν: I vi l. 439.

1. 91. ἔπειτα: see note to I ii l. 20.

§ 13. 1. 92. ἀλλὰ γάρ, *at enim*, 'but (no more of this) for'. 122

1. 93. οὕτως εἰκῇ, 'thus idly'. Cf. II ii l. 186 with note. (There is no reason why we should take οὕτως, as others do, in the sense of the Latin *sic* for *leviter, negligenter*, 'merely'.)

ἡμᾶς αὐτούς=ἀλλήλους: VI iv 14.

1. 94. δυνατόν sc. ἐστί.

1. 95. τὴν ἐν φίλοις δικαιοτάτην ὑπόθεσιν, *inter amicos aequissimam conditionem.*

1. 96. φανῶ...φαίνωμαι: the Present and Aorist Subjunctive seem to be used here nearly in the same sense. See G. MT. § 11 B Remark, and cf. I ii 6, 7 where we find γνῶσι by the side of εὐρίσκωσι, and VII i 21 where αἰσθησθε and αἰσθάνησθε are in juxtaposition.

1. 99. ἀλλ' ἀνάγκη: cf. IV v l. 297.

§ 14. 1. 100. ἀγαθὰ σοι πεπραχώς: the double accusative is the normal construction, but cf. VIII vii 24.

1. 101. ὡς ἐγὼ πλείστα ἐδυνάμην: cf. l. 114, I iv l. 170.

1. 102. σοί, 'at your hands', 'in your judgment', 'from you'. Cf. Mem. I i 1 ἄξιος θανάτου τῇ πόλει, Eur. Hec. 309 ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς.

§ 15. 1. 103. δίκαιον γοῦν sc. ἐστὶν ἐπαίνου σὲ μᾶλλον ἄξιον εἶναι ἢ μέμψεως.

1. 104. καθ' ἐν ἑκαστον: see note to I vi l. 272.

§ 16. l. 107. ἐκ τῆσδε τῆς ἀρχῆς, (not, as Bigg, 'from this commencement', but) *ab hoc imperio*, 'from the time of my undertaking this command', I v 4; so Dindorf 'quam ex Cyaxaris voto susceperat'. εἰ, 'whether or no'.

l. 110. τὸ κοινόν; see note to I v l. 45.

l. 111. πρὸς ἐμὲ ἰδίᾳ: I v 4.

l. 112. αὐτὸν ἐμέ, *me ipsum*.

l. 115. γὰρ οὖν: 'certainly', used of frank assent, cf. I vi l. 268.

§ 17. l. 116. ἐν τούτῳ, to be taken with κατέγνωσ.

l. 117. ἀδικίαν μου κατέγνωσ 'you imputed to me wrong-doing'. We must supply some other verb by zeugma to fit εὐεργεσία, since καταγιγνώσκειν refers usually to faults.

§ 19. l. 122. οὐ μὰ τὸν Δί' οὐ μὲν δή: cf. I vi l. 90 with note, VI iii 10. τί γάρ, 'furthermore'.

I 23 l. 123. ἡμετέρας, predicate.

l. 124. παρεκάλουν: IV i 11 ff.

l. 125. κοινῇ μὲν...κοινῇ δέ: i l. 54.

l. 127. πλεονεξίαν, 'undue assumption'.

§ 20. l. 130. ἥδιον sc. ἐστὶ, *magis libet*. Cf. VI ii 7 ἥδιστον.

l. 133. σὲ αὐτὸν ἀφήκα τοῦ κινδύνου τούτου μετέχειν, *te ipsum liberavi hoc periculo*. Observe that μετέχειν is added epexegetically to the noun: it was not from the actual risk that he exempted him, but from the contingent risk of participation in the expedition, so that the sentence is equivalent to ἀφῆκά σε τοῦ μετέχειν τοῦ κινδύνου τούτου. See similar instances in Kühner Gr. II p. 1080, 3.

l. 134. καὶ τοῦτο: silentium Cyaxaris interim pro criminatione assumens Cyrus ita pergit: huc refertur etiam sequens τοῦτ' αὖ l. 136 (*Schneider*).

l. 135. ἄλλως τε καί, *praesertim cum*, 'and that too though'. See my note on Cicero de off. II § 56.

§ 21. l. 138. μηδὲ τοῦτο, *ne hoc quidem, etiam non hoc*.

l. 139. σὺ δέ: 'after a conditional or relative sentence, the apodosis (or principal sentence) is sometimes introduced by δέ. Hom. εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη 'while he was revolving these things in mind and soul, then came Athene'. Here δέ is used as if the former sentence were coordinate

with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer. HA. § 1046, 1 e, cf. G. MT. § 57. **τοῦντεῦθεν**, *dehinc*.

1. 141. **εὐθυμουμένους**: IV i l. 135 f. **τούτου**: τοῦ εὐθυμουέσθαι.

1. 142. **εἴ τι αὖ...ποιῆσαι** = εἰ τοῦτο, δ' ἐποίησα, χαλεπὸν τί σοι δοκεῖ. 'Post interposita verba plura repetitur, quod supra diversis verbis fuerat inchoatum, εἴ τι αὖ ἡδίκουν' (*Schneider*).

1. 143. **ὅτι ἀμελήσας τοῦ ὀργίζεσθαι κτλ.**, *quod nihil prorsus eo nomine tibi succensuerim, sed rursus id petierim, quo nihil te posse noveram nec mihi minus concedere nec Medis facilius imperare.* (Gabrieli). **ἀμελήσας τοῦ ὀργίζεσθαι**: cf. VII ii 17.

1. 144. **ἐπὶ τούτοις**, 'thereupon', or if dependent, as it may be, on **ὀργίζεσθαι**, 'because of this'.

§ 22. 1. 147. **οὐδὲν ἦν**, *nihil poteram*. Cf. VI ii 8 ὥς οὐδὲν δντα (h.e. δυνάμενα) τὰ τῶν πολεμίων. **εἰ μὴ...πέισαιμι**: the optative sometimes stands in the Protasis, when the Apodosis contains a primary tense of a verb denoting necessity, propriety, possibility. G. MT. § 54, 2 (b).

1. 148. **ἔπειθον**, conative imperfect, *suadebam*, 'I tried to persuade'.

1. 149. **ἔπεισα**: IV l. 334. **ἔχων**: I ii l. 121.

§ 23. 1. 155. **ἀλλὰ μὴν**: I vi l. 223.

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1. 157. **γε μὴν**: see note to I ii l. 14. **φερόντων καὶ ἀγόντων**: see note to III ii l. 93 and cf. IV l. 204.

1. 159. **τὰ μὲν...τὰ δέ**, in partitive apposition to **χρήματα**, I i l. 6. **τοῖς ὑπὸ τὴν σὴν ἀρχήν**, 'to those under your dominion': see on I v l. 28.

§ 24. 1. 159. **τὸ πάντων μέγιστον**: see note to III i l. 5.

1. 162. **φρούρια**: V iv 51. **ἐχόμενα**, 'occupied by you'.

1. 163. **συγκαταρπνέντα**, *simul delapsa*: see cr. note.

1. 164. The order is **οὐκ οἶδα μὲν ὅπως ἂν εἴποιμι βούλεσθαι μαθεῖν εἴ τι τούτων κακὸν ἢ εἴ τι μὴ ἀγαθὸν (ἐστὶ) σοι**.

1. 165. **μαθεῖν μὲν...ἀκούσαι μέντοι γε οὐδὲν κωλύει**, 'though I cannot say that I wish it to be proved...yet there is no reason why I should not hear what you have to say on the subject'. On **μέντοι γε**, cf. I vi 8.

l. 167. οὐδὲν κωλύει, *nihil obstat quo minus*. Cf. Hier. ix 5 τί κωλύει καὶ τὰ ἄλλα τὰ πολιτικά οὕτω περαινέσθαι; Oecon. ii 12 τί οὖν κωλύει καὶ σέ ἐπίστασθαι; ἀλλά, 'then'. γιγνώσκεις, *sentis*: i i l. 33.

§ 25—§ 34. *Reply of Cyaxarés. Your achievements with the help of my Median men-at-arms, in proportion as they are honourable to yourself, bring me by contrast into contempt. Only put yourself in my place, and you will realise the feelings with which I regard them. Honour and respect are worth all other things in the world besides, and of these I have to suffer the loss.*

§ 25. l. 171. ὅπως χρή λέγειν: see iv l. 45 with note.

§ 26. l. 174. τε corresponds to the καὶ before χρήματα l. 179.

l. 175. ἂν...ἐβουλόμην, *vellem*, I should now wish (on a certain condition, not fulfilled); the condition (εἰ ἐδυνάμην, 'if I had the power', which I have not) is not expressed. See G. § 226, 2 (δ), MT. § 52, 2, HA. § 903

l. 178. πῇ, *quodammodo*.

§ 27. l. 179. οὕτως, *hac lege*. ἥδιον, *libentius*, serves as the protasis to ἂν δωρεῖσθαι.

l. 181. καὶ μᾶλλον: i i l. 6.

l. 182. οἷς: the dative of manner used to denote the degree of difference, G. § 188, 2, HA. § 781. He means honour and respect, as is seen from § 34.

l. 183. ἰδών=εἰ ἴδοιμι.

125 § 28. l. 186. ἀγνομόνως, *temere*, 'inconsiderately'. ἐνθυμεῖσθαι, 'to take to heart'. μὴ ἐν ἐμοὶ αὐτὰ...καταθέασαι: we must not take μὴ with the imperative, which would be a violation of the rule that prohibitions are expressed by either the present imperative or aorist subjunctive (HA. § 874, G. § 254), but closely with ἐν ἐμοί, 'consider them not in my case but applying them to yourself' i.e. putting yourself in my place; or we may supply καταθέαση from καταθέασαι, 'do not (consider them) in my case, but turn them from me to yourself and then take everything into your consideration, and see in what light they appear to you'.

l. 187. τί γὰρ ἂν...ἄρ' ἂν: the repetition of the interrogative is due to the length of the intervening clause. Dindorf approves of Fischer's omission of ἂν after γὰρ. εὐφράναι, *delectaret*, opt. from εὐφραίνειν, to be distinguished from εὐφρᾶναι, *delectare*, aor. inf., and εὐφραναι aor. mid. imper., G. § 22 Note 1, § 96 Note 3, HA. § 386.

l. 189. γνωριμωτέρους, 'more familiar'.

l. 191. θεραπεύματι, a word not found elsewhere in Xen.

§ 29. l. 192. ἐκείνο, *illud*, referring to what follows. Cf. v ii l. 246.

l. 194. τούτους, emphatic repetition of the antecedent, as in l. 189. οὕτω διατιθεῖν, 'were so to dispose them': see note to III iii l. 386 and cf. *Anab.* I i 5. ἐκείνου for αὐτοῦ: cf. l. 199.

l. 195. εὐεργεσίας, said ironically.

l. 196. χάριν εἰδείης: I iii l. 157 with note.

§ 30. l. 196. ὅ: the neuter refers in general terms to γυναιῖκα. Cf. ii 31, iv 46.

l. 197. θεραπεύουσιν οἰκειότατα, *familiarissime colunt*, 'cherish most dearly'.

l. 200. πολλοῦ γ' ἂν καὶ δέοι, 'very far indeed from it', G. § 172, 2 Note 2 (b), § 743 b.

l. 202. τοῦτο ποιήσας = εἰ τοῦτο ποιήσεις.

§ 31. l. 203. ἐμφερές, 'answering to', 'parallel with'; an Ionic and poetical word.

l. 204. αὐτῷ, not αὐτῶ: see note to l. 194.

l. 205. πολεμιώτερον ἂν sc. αὐτὸν νομίζοις. οὗ: II iii l. 62.

§ 32. l. 207. εἰπόντος λαμβάνειν, 'bidding him take', l. 214, HA. § 946 (b).

l. 208. τοῦτο ἀκούσας, 'on hearing you say so'. λαβὼν οἴχοιτο, 'were to go off with', l. 214, HA. § 268 b.

l. 209. αὐτός, emphatic in antithesis to σὺ.

l. 211. ἄμμεπτον, passive, but in IV v l. 307 it is used actively. Cf. VIII iv 28.

§ 33. l. 212. εἰ μή...ἀλλά, 'if not...yet at least'.

l. 213. ἀληθῇ λέγεις· εἰπόντος ἐμοῦ, short for ἀληθῇ μὲν λέγεις εἰπεῖν ἐμὲ τοὺς ἐθέλοντας ἄγειν· εἰπόντος δ' ἐμοῦ τοῦτο σὺ λαβὼν.

l. 215. ἔρημον, 'unprotected', IV v l. 5.

l. 216. δῆ, ironical, 'forsooth'.

l. 217. σὺν, 'by the aid of'.

1. 218. παρέχειν ἑμαυτὸν ὥσπερ γυνή εὖ ποιεῖν, 'to submit myself passively, like a woman, to be treated with favours', which I cannot expect to repay. See note to I ii l. 152 and cf. Anab. II iii 22 ἡσχύνθημεν προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.

1. 220. ἀνὴρ, emphatic; cf. II ii l. 183, Hier. II 1.

§ 34. 1. 223. ἂν...ἀποστρεῖν ἐφυλάττου, 'you would have guarded against robbing', 'taken care not to rob'.

1. 224. τί ἐμοὶ πλεόν sc. ἐστί, 'what advantage is it to me?'
πλατύνεσθαι, a word unknown to classical Greek.

1. 227. ἡμᾶς, plural as in iv l. 231. πάντα, adverbial, 'in all respects'. Cf. I vi l. 78.

§ 35—§ 36. *The reconciliation between Cyrus and Cyaxarês.*

In the reconciliation scene between Cyaxarês and his nephew, his resentful sullenness and womanish emotion, the respectful bearing and soothing eloquence of Cyrus, and the gradual reaction of good feeling in the bosom of the pettish monarch, are all true to nature, and render this the most effective piece of dramatic action in the *Cyropaedeia*. MURE *Hist. of Greek Literature*, v p. 412. See also Introduction p. xliii note 76.

§ 35. 1. 229. ὑπολαβών, II ii l. 10.

1. 230. κἀγώ...καὶ σύ: see note on I vi l. 26.

1. 232. τὸ νῦν εἶναι: iii l. 252.

1. 233. ἐπειδάν—ἐάν: see note on iii l. 57. πείραν λάβης,
IV i l. 43. ἡμῶν sc. ἐμοῦ καὶ τῶν ἀκολουθησάντων ἐμοὶ Μήδων.

1. 236. ἀσπαζομένου μου...με: HA. § 972 d, cf. I iv l. 13 with note.

1. 237. ἐπὶ θάτερα sc. ἐπὶ τῷ σῶ κακῷ, 'with a tendency to the opposite'.

§ 36. 1. 237. ἀλλ' ἴσως...καλῶς λέγεις: (non deest quidem quod contradicam) sed fortasse tamen recte dicis (Bornemann).

1. 239. οὕτω, 'as you desire'.

1. 240. οὐκ ἀποστρέψει με; 'will you not turn away from me?'

1. 241. ὥσπερ ἄρτι, l. 42. καὶ ὅς: I iii l. 92.

§ 37—§ 40. *The reconciliation between Cyrus and his uncle causes general delight. They ride into camp, Cyaxarês at the head of the Medes, Cyrus of the Persians. The Medians bring all sorts of presents to the pavilion of the king, to testify their undiminished respect for him by ministering to his sensual enjoyments.*

§ 37. l. 244. *πάσι γὰρ ἔμελεν*: on the position of the clause introduced by *γὰρ* see note to IV v l. 18.

l. 245. *ἐφαιδρύνθησαν*, a word not found elsewhere in Xen.

l. 247. *ἡγούντο*, *praeibant*, 'rode in front'. *ἐπὶ*, *post*.

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§ 38. l. 250. *τὸ στρατόπεδον*, *castra Cyri*, quae erant in confiniis Assyriorum et Medorum (*Fischer*).

l. 251. *κατέστησαν*, active, 'had lodged'. Cf. *Hell.* v ii 29 *καταστήσας ἐκεῖ τὸν Φοιβίδαν*.

l. 252. *οἷς ἐτέτακτο...τῷ Κναξάρῃ*, *hi, quibus id negoti fuerat datum, omnes ei res necessarias suppeditabant* (*Gabrieli*).

l. 255. *αὐτοὶ καθ' ἑαυτούς*, *ipsi per se* i.e. *sua sponte*.

l. 256. *ἐγκέλευστοι*: cf. *Anab.* i iii 13 *ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες ἃ ἐλγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι*.

§ 40. l. 259. *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, 'as a rule'.

l. 260. *μεταγινώσκειν* short for *μεταγνόντα γινώσκειν*, *mutata sententia sentire*; cf. *Thuc.* i 44 *μετέγνωσαν Κερκυραῖοι συμμαχίαν μὴ ποιήσασθαι*, *Aesch. Ag.* 221, and see note to *Cyr.* i i l. 39.

l. 261. *ἀφίστη*, 'tried to alienate', 'had stolen away their hearts from him' (*Holland*).

§ 41—§ 43. *Cyrus declines his uncle's invitation to supper, pleading urgent business. He proposes to hold a council of war on the following day.*

§ 41. l. 265. *διὰ χρόνου ἰδών*, 'as it was a long time since he had seen him'. Cf. *i iv l. 351*.

l. 267. *ἦ*, *an*.

l. 268. *ὑφ' ἡμῶν ἐπαιρόμενοι πάρεσιν*, 'are here at our instance'. Cf. *l. 244*.

l. 271. *στρατιῶται οἱ μὲν...οἱ δέ*; see note to *i i l. 6*. *ἀθυρότεροι*, supply *ἢ μὴ δοκοῦντες ἀμελεῖσθαι*. Hertlein compares for the sentiment *Sallust Jug.* 31, 28 *bonus tantummodo segnior fit, ubi negligas, at malus improbiior*.

§ 42. l. 275. *ἵνα καὶ*: *III iii l. 285*. *σὲ θαρρήσωσιν*, *tibi confident* (*Gabrieli*), 'may not be afraid of you'. Cf. *i v l. 135*, *Anab.* *III ii 20* *εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε κτέ*, *Eur. Androm.* 993 *θάρσει γέροντος χεῖρα*, *Demosth. p.* 30, 15 *οὔτε Φίλιππος ἐθάρρει τούτους οὔθ' οὔτοι Φίλιππον*.

§ 43. l. 276. *ἐπὶ τὰς σὰς θύρας*: see *IV v l. 49* with note.

l. 277. *οἱ ἐπικαίριοι*: see note to *III iii l. 110*.

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1. 278. τὸ ἐκ τοῦδε, like τὸ ἀπὸ τοῦδε IV ii l. 157.

1. 279. <βουλήν>: cf. II ii l. 154. See cr. note.

1. 280. δοκεῖ, 'it seems good'. καιρός sc. ἐστὶ or δοκεῖ εἶναι.

§ 44—§ 48. While Cyaxarēs was at supper, Cyrus held a consultation with a select number of friends. His speech to them.

§ 44. 1. 282. ἀμφὶ δεῖπνον εἶχεν: cf. i l. 221.

1. 286. σὺν θεοῖς: IV i l. 87.

1. 287. καὶ μὲν δῆ: see note to I vi l. 22.

§ 45. 1. 292. καιρός sc. εἴη.

1. 294. οὐδὲν μᾶλλον: see note to I iv l. 265. τοῦτο depends on μηχανᾶσθαι. ἐμὸν ἔργον sc. ἐστὶ.

1. 295. ἢ καί: l. 262.

§ 46. 1. 295. ὥσπερ καί: see note to I vi l. 26.

1. 296. ἀλκιμώτατος: a poetical word, cf. I iv l. 270, II iii l. 61.

1. 299. ἄν...ἄν: see note to I iii l. 135.

§ 47. 1. 300. μὴ μέντοι...μελετᾶτε, ἀλλὰ...παρασκευάζεσθε, 'do not however make this your study, viz. to show off with a set and formal oration before us, such as you deliver to every one of them, but set to work with the feeling, that those who are persuaded by any of you will show what they are by what they do'. οἷον ἂν εἶπητε, *qualemcumque dixeritis*. E. Poppo gives the sense of the passage: *Facundiam vestram nolite nobis probare sermonibus, quos habueritis, nobiscum communicatis, sed factis eorum quibus persuaseritis*.

1. 302. ὥς ἐσομένους: HA. § 974, G. MT. § 113 Note 10 (b). Cf. I iv l. 264 with note.

1. 303. οἷς=τούτοις ᾧ.

§ 48. 1. 304. The order is: ἐγὼ δέ, ὅσον ἂν ἔγωγε δύνωμαι, πειράσομαι τούτου ἐπιμελεῖσθαι, ὅπως ἂν οἱ στρατιῶται, βουλευῶνται περὶ τοῦ στρατεύεσθαι ἔχοντες τὰ ἐπιτήδεια.

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The References are by *Book*, *Chapter* and *Section*. Where the reference is to a Note in the Critical Appendix, *cr.* follows the number.

)(indicates 'as distinguished from'.

The numbers affixed to words denote respectively :—

- 1 doubtful or suspected words
- 2 words that occur only once in Xen.
- 3 words that occur only once in Xen. and seldom, if ever, in other writers
- 4 Ionic words
- 5 Doric words
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